

# Zion's Herald.

VOLUME LXXII.

BOSTON, WEDNESDAY, JANUARY 24, 1894.

NUMBER 4.

**Zion's Herald.**  
PUBLISHED WEEKLY BY THE  
**Boston Wesleyan Association,**  
36 Bromfield St., Boston.  
CHARLES PARKHURST, Editor.  
ALONZO S. WEED, Publisher.

All stationers in the Methodist Episcopal Church are authorized agents for their locality.  
Price, including postage, \$2.50 per year.

Specimen Copies Free.

## The Outlook.

### Defeat of the Sofa Slave-Traders.

They have been operating in Sierra Leone, leaving a trail of blood and flame. British troops have been on their track. For a time they eluded pursuit, and the British force suffered from an attack made upon themselves by a French expedition, also pursuing the Sofas, who poured a volley upon them by mistake. Early on the morning of the 24 inst. the British column surprised the camp of these slave-traders and carried it, killing 200 of them and taking 70 prisoners. Best of all, 400 slaves, women and children, the victims of this piratical horde, were rescued, and set at liberty. The power of the Sofas is broken. British arms have done commendable work in the cause of humanity.

### Crispi's Firm Hand.

Called to the helm of State in an exigency which threatened the very life of the Italian nation, Crispi has shown himself thus far equal to every demand. Sicily has been reduced to subjection, and a system of reforms for the relief of the most immediate grievances has been inaugurated. The outbreak in the Carrara district on the mainland has been handled with the same energy and success. The quartermen are largely composed of ex-convicts and fugitives from justice, and are the ready tools of anarchists. Their attempt to seize, loot and burn the cities of Carrara and Massa was detected in season and thwarted. Repelled, they were compelled to take refuge in the mountains, where troops, familiar with this sort of work, will either capture or starve them out. Their leader, Gattani, has already been taken.

### Immigrants and Their Distribution.

The volume was not large, of those landing in New York last year—only 352,885. Fully two-thirds of these settled in New York or in adjacent States. A few thousands went South, and about 35,000 found homes in Illinois. Nearly 70,000 of these new-comers were Italians; next in number were the Germans—55,981; and after these Russians, Irish, Swedes, Austrians and Hungarians. The German contingent contained the fewest illiterates—only 1,250; while nearly one-half of the Italians could neither read nor write. This open door to the outside world involves obligations which our citizens and churches ought to ponder.

### A Republic for Hawaii.

The hint was given when Minister Thurston went to Honolulu that the provisional leaders, disappointed in their hope of annexation, would take steps to form a permanent government over the islands, modeled after our own. Mr. Thurston has returned to Washington. It is asserted that his present mission is to secure, if possible, some definite understanding from this government as to its attitude towards the country which he represents. He does not expect annexation—for the present, at least; he simply waits for Congress to decide either to let the Hawaiians alone, or to recognize the proposed scheme of autonomy. The change now under consideration is, of course, in the interest of the whites. A property and educational qualification will be insisted upon for voters for the President, Vice President, and members of the Senate; the lower house to be elected by voters who can read and write the English language. This latter requirement would confer upon the natives, the Japanese and the Portuguese, the right of suffrage, since most of these have already used their opportunity to learn English. The latest batch of Hawaiian correspondence has been sent to Congress. In it is a strong letter from President Dole to Minister Willis remonstrating upon his menacing attitude to the Provisional Government.

### Progress in Divorce Reform.

Secretary Dike's 13th annual report contains some encouraging facts. Eleven new commissions for securing uniform legislation on the subject of marriage and divorce have been created. Nineteen States, representing about one-half of our entire population, now have these commissions. During the past year at least eleven State legislatures amended their laws, or passed new ones, in the interest of stricter marital obligation, or of reform of careless laws in the matter of divorce. The period of residence before divorce has been increased to six months in South Dakota for a resident, and to one year for one who has not been a resident. In Washington divorced persons must wait at least six months before contracting new relations. California requires residence for one year, and prohibits divorce lawyers advertising their business. Colorado has made numerous changes in her divorce laws; among others, requiring all marriage licenses

to contain "statements of the fact of a previous divorce, in case there was one, and also to contain, under the penalties of perjury for erroneous information, answers to the questions, when, where, and on what grounds was the divorce granted." New York makes it a misdemeanor for a clergyman to unite two parties in marriage in case any legal impediment exists. Oregon has prohibited marriage between first cousins or those of nearer kin. These are but samples of what has been recently accomplished by persistent effort on the part of those having this reform at heart. Good work has also been done by lectures in various colleges, and by the attention which the study of sociology calls to "the home as an educational institution." The secretary concludes his report as follows:—

"The more we can do to make the home sound and pure in its constitution, carefully guarded in respect of its formation in marriage and its premature dissolution in divorce, sensitive to its opportunities, jealous of its own offices, and ever eager to do its own work well, and keenly feeling the shame of the neglect of it and reliance on others, the more shall we fulfill the great social office of the home and keep our national life sound at heart."

### Crime Centres in Europe.

Eminent students in criminology have been arranging a sort of geography of crime—locating the spots where each kind is most prevalent. Thus Greece takes the lead in murder, there having been 316 murders and 473 murderous assaults last year, or one to every 2,800 persons. Spain stands next to Greece in this category. Vienna and Budapest enjoy pre-eminence for burglary. Bucharest is infested with swindlers; so, too, is London, which harbors 80,000 professional criminals. Theft is rare in Sweden and Norway, but frightfully common in Turkey, Russia, Hungary and the Balkan States. Saxony exceeds all other parts of Europe in the number of its suicides—400 out of every million of the people killing themselves there annually. This sort of investigation is useful as suggesting the kind of moral and religious effort needful for various localities.

### Keeping Up the Fight.

Undaunted by recent failures to secure convictions of accused police officials, the Parkhurst society in New York city served notice last week on Captain Price of the Twentieth Precinct, demanding of him that he "clarify its moral pest-holes," and furnishing him with a list of the same. A copy of the letter was also sent to Superintendent Byrnes, with a sharp reminder of what is expected of him as the executive head of the department. The Police Commissioners were also reminded. They were charged with failure to hold their subordinates to their obligations. The police system was declared to be "the supreme culprit," in this extraordinary communication. "It is the turpitude of this system, and not the turpitude of gamblers and harlots," that the society was now aiming to demonstrate. Tammany officials call Dr. Parkhurst a "lunatic," but there is method and persistency in his madness, and he is sure to win in this fight against crime and blackmail.

### The Proposed Five Per Cents.

Congress failed to act on Secretary Carlisle's recommendation of a bond issue to meet a threatened deficit. Thereupon the Secretary fell back upon the authority conferred upon him by the Resumption act of 1875, and offered to the public \$50,000,000 United States ten-year 5 per cent. bonds, under conditions which will make the loan a 3 per cent. one. It is clearly understood that Mr. Carlisle has taken this step to maintain the solvency of the Treasury. The responses to his offer have been prompt and gratifying, and it is evident that he could readily float a loan four times as large as the proposed one, if the exigency demanded it. Opposition, however, has been expressed to the Secretary's action. The House Judiciary committee will give him a chance this week to defend himself on the question of the legality of the proposed issue for the purposes named. The Knights of Labor will make an effort to secure an injunction. But there are reliable precedents for Mr. Carlisle's course, and should necessity arise, Congress could by joint resolution give it the required authorization.

### Rapid Transit in New York.

It need not wait for capital. A well-known firm of bankers offers to invest \$15,000,000, if it can have the support of the city's credit for twice as much more; the plan being to construct a four-track underground road from the Battery to Union Square, with a branch from the latter point on the west side to Fort George, and on the east to Harlem; to be operated by electrical motors at a speed of forty miles an hour, if necessary; and the whole to be finished within four years. A change in the constitution of the State will be necessary to empower the city to grant its credit as proposed, but this might be secured, or some equivalent found. When reliable business men feel so confident about the practicability of this long-talked-of scheme, it ought not to be much longer delayed.

### Wellesley's Loss.

A cold developing into pneumonia caused the death, on the 20th inst., of Helen A. Shaffer, L.L.D., president of Wellesley College. She was born in 1839, educated at Oberlin, taught in New Jersey for two years, and for ten years after in the Central High School of St. Louis, where she was associated with Prof. William T. Harris, and became widely known for her attainments in the higher mathematics. In 1877 she was

called to Wellesley College as professor of this last-named branch of study, and upon the resignation of President Alice E. Freeman in 1888, was chosen to succeed her. Her term of office has been marked by great administrative ability and a broadening of the curriculum of the college, sixty-seven new courses of study having been added under her supervision. Her students loved and respected her. Her place will not be easily filled.

### Unreliable or Contradictory.

We have refrained from any attempt, of late, to give our readers intelligence from Brazil. Not a single scrap of so-called information as to the progress of the war has stood the test of even a few days without being challenged or denied. It was asserted, for instance, that Admiral Benham, commanding the U. S. naval force at Rio, had been empowered to arbitrate the difficulty between the government and the insurgents—which was promptly contradicted by the authorities at Washington. Furious battles continue to be fought—on paper. Admiral Mello, it is telegraphed, has been deposed because he failed to bring re-enforcements from the south; but, the next day, a body of 8,000 insurgents from the south arrive at Rio; and, then, we are informed that the Admiral has been making a trip to Fernando de Noronha and releasing the convicts there to recruit his ships. Some inventive genius at the Brazilian capital is evidently responsible for these mendacities. All that is really known is, that Pelxoto's new fleet is lying at Pernambuco. He may decide to risk a battle with the insurgents, or he may have such intelligence of their depleted resources as to lead him to the decision to let the rebellion die of inanition.

### ITALIAN METHODISM.

REV. W. B. PALMIST, D. D.

#### THE morning after our arrival in

Rome.

We met Dr. William Burt, the superintendent of the Italian Mission of the Methodist Episcopal Church, and one of the busiest men on all the "seven hills." He was just starting on a round of his district, which extends from Geneva, Switzerland, to Naples, and from Venice by the Adriatic to Palermo in Sicily. He took time, however, to give us the designs and plans of his valuable work here, which propose a great Methodist publishing house. Beautiful ground has been secured on the corner of Via Firenze and Venti Settembre. There are few places in all the world where so many flashing fountains of fresh water murmur the music of the brook as here; and if the church at home will see its opportunity and provide the means, by the opening of the twentieth century a spiritual fountain will break forth by the door of the Vatican and from the throne of the Caesars to send forth in perennial streams pure literature to the utmost bounds of the old Roman empire.

The walls of papalism as well as paganism have fallen down in answer to prayer, like the walls of Jericho before the blasts of Joshua's trumpets. At the opening of this century a Protestant entering Rome had to leave his Bible outside the gates; now there are twenty-two Protestant schools and churches inside the gates. Before breakfast on a recent Sunday we entered a Roman church, Bible in hand, and read our morning lessons. How strangely incongruous the second commandment, when read in the presence of so many bowing down before the images of Mary and the saints! It is not surprising that they leave it out of their catechisms, and prohibit the reading of the Bible. On that same Sunday it was our privilege, with this same Bible in hand, to address five audiences in four different parts of the city. Before one of these audiences we had the unique experience of having a Methodist lady to act as interpreter! But "tell it not in Gath," nor to the editor of the *Christian Advocate*! Before another audience a young man interpreted who twelve months before was a Capuchin monk in Sicily, converted alone while reading a Bible. At the conclusion of one service we made an appeal to those who wished an interest in the prayers of the church. Quite a number of young people came forward, and among them were three children of General Garibaldi—grandchildren of the great Garibaldi.

We have spent considerable time in the "Eternal City" during previous visits. This visit was principally used in tracing the

#### Footprints of the Apostle to the Gentiles.

On a lonely and deserted part of the Aventine Hill is an old church dedicated to Aquila and Priscilla. From a neighboring vineyard access is now obtained to a building beneath the church, of tufa stone, evidently dating back to the days of the Republic or early empire. An ignorant and miserable order of monks seemed to have charge of the church, who know but little of either Aquila, Paul, or ancient or modern Rome. The place is impressive, and we think it very probable that the first church in Rome was organized in this spot.

One evening we walked out about five miles to the Three Fountains. Here the absurdity of superstition and tradition has reached a disgusting climax. Three churches are within a stone's throw of each other, where there was never a necessity for one. The ravages of malaria and malaria have been somewhat checked by the growth of eucalyptus trees. The bad air affords the monks a pretext and a profit in the sale of an intoxicating liquor velled with a euphonious name like the "essence or elixir of eucalyptus." Anticipating the possibility that some zealous Romanist would deny that they were retelling such stuff, I bought a glass, and after

paying for it, took it out and poured it on the ground as a libation to the absurdities, monstrosities, and inconsistencies of that church which Lord Macaulay designated as "the most sublime superstition the world ever saw." The astonished gaze of the monks was a picture worthy of the crayon or pencil of Frank Beard. One of the churches is quite long, extending down the hill along which the Apostle's head is said to have bounced as it fell from the headman's axe. On each spot is a fountain over which is carved and painted a crude, realistic and ghastly head.

Recent excavations on the Palatine Hill throw additional light and interest on the trial before Nero. As we stood amid the chilling damps of the old Mamertine prison, we thought of his request to Timothy: "Bring the cloak I left at Troas." There is a mute eloquence in the old obelisk which Caligula brought from Egypt. It stands today in front of Saint Peter's in all its original perfection. Having once stood in the centre of Nero's circus, it is the sole and silent witness of the death of the heroic multitude of martyred Christians and possibly of Paul himself. As Nelson and Wellington look down from lofty columns on London and Liverpool, so Peter and Paul look down from the Trajan and Aurelian columns upon Rome. If these two shafts with all their entwined sculpture of bloody warfare are to be laid before the final judgment bar, possibly the emperors will be glad to have the Apostles to stand upon their record and shoulder the responsibility, for "there are sermons in stones as well as books in brooks."

The old Pantheon, that was twenty-eight years old when the angels sang over the manger of Bethlehem, is the most perfectly preserved building in the world. Here the false gods were brought face to face, to cancel each other, like liars in a court of justice. What a magnificent mausoleum for Raphael and Victor Emmanuel! As the moon shines down through its solitary, ever-open window in the centre of the dome thirty feet in diameter, the effect is peculiarly poetic and wildly weird, especially to one reared on a cotton plantation in the South amid the superstitions and ghost stories of the colored folk. I went alone at midnight to see the Colosseum by moonlight. A chorus of hilarious German students was roaring in the shadows. The leonine bass was a tremendous tonic to the imagination, enabling us with little difficulty to reproduce to the mind's eye the scenes which Donatello has immortalized on canvas. After the hush of the Teutonic tones, silence was brooding like a gentle spirit "o'er the still and pulseless scene," which we broke by repeating the words of Charles Dickens: "The most impressive, solemn, stately, grand, majestic, mournful sight conceivable, and, God be praised—a ruin!"

As we stood on the Pincian Hill one evening as the sun was going down behind the crowning glory of Michael Angelo's genius and the climax of all sacred architecture, whether we looked down on the crowded city, or over the old Campagna with its miasma and broken aqueducts, we felt that it was no realm of dreams, but the broadest page of history, where Time has so crossed and recrossed his own record that it has grown illegible. Hawthorne said the very dust of Rome was historic, and inevitably mingled with his ink, and fell upon the page of his fiction. In the Piazza del Popolo, immediately in front, is an obelisk which was old when Romulus was born, and possibly constituted one of the memories which the children of Israel carried out of Egypt. As they beheld the pillar of cloud by day and of fire by night, methinks I hear a voice saying: "Look! It is like the old obelisk our fathers saw by the banks of the Nile!"

The Baths of Titus, built over the Golden House of Nero, show how ruin piles upon ruin. Nero had already built his house over the house of Marcellus. All these have been exhumed, and you can now see the patterns and designs of two thousand years ago in the mosaic pavements and corridors in the house of Marcellus. Raphael combined these antique designs with the modern, resulting in the Renaissance, which we see in the present decorations of the Vatican.

The old theatre of Marcellus has been filled with debris and detritus. On the summit is the palace of the Orsini, in which once lived the old Prussian ambassador Niebuhr, the historian. He it was who said: "As the rivers lose themselves in the mightier ocean, so the history of the peoples once distributed along the shores of the Mediterranean have been lost in the mighty mistress of the world—Rome!" Gazing back from the car window as our train rushed along the right bank of the Tiber, the words of England's most brilliant bard came to mind:—

"The Niobe of nations! there she stands  
Childless and crownless in her volubrious woe,  
An empty urn within her withered hands,  
Whose holy dust was scattered long ago.  
The Goth, the Christian, Time, War, Flood and Fire,  
Have dwelt upon the seven-hilled city's pride;  
She saw her glory star by star expire,  
And up the steep barbarian monarchs ride,  
Where the car climbed the Capitol.  
Alas! the lofty city, and the day  
When Brutus made the dagger's edge surpass  
The conquering sword, in bearing fame away.  
Alas! for Tully's voice and Virgil's lay  
And Livy's pictured page."

On entering Rome the genius of history takes possession of you, and Memory takes the helm, but on approaching

Venice the Muses seem to fling wide her gates, and imagination and fancy are tip-toe on the shoulders of every other faculty—a city around which history, art, romance and song have clustered such undying charm. Seated in a gondola, we moved off with a rhythmic throb that was noiseless and unique. In Pompeii the stillness of a cemetery, but in Venice as you glide along without the noise of hoof or

wheel, amid a hundred thousand people, there is such a soft silence as will lead you to ask: "Am I in a real city or in the midst of a splendid dream?" For here we were in the fairy boat in which the princely cavaliers of the olden time were wont to cleave the waters of the moonlit canals and look the eloquence of love into the soft eyes of patrician beauties, while the gay gondolier touched his bawling and sang as only gondoliers can sing. This was all by gallantry; but oh, how the disenchanting daylight reveals the ravages of the touch and tooth of Time! There are now no cloths of gold hanging from the windows, no patrician ladies decked in barbaric gems gazing out, as in the days when the Republic welcomed home her victorious galley, laden with Eastern spoils. A prosaic American shocked our ears by saying that "an overflow in the lower Mississippi is equally impressive!" Distance lends enchantment to the view from the top of the tower of Saint Mark's, from which the eye sweeps out to where sea and sky lose all identity in their soft bridal embrace, taking in all the islands of the lagoons, resting upon the waters like a flock of sea-fowl reposing after a weary flight.

The Hamlet of northern Italy is the Milan Cathedral, which Bishop Vincent pronounces "one of the most magnificent heathen temples in the world." Henry Ward Beecher once said that this was the first work of human hands that he was ever tempted to fall down and worship.

"It is only in the land of fairy dreams  
Such temples rise bright in the gleams  
Of golden sunshine.  
Truth here now repeats what fancy oft  
Has pictured forth in sleep,  
And gives substantial forms to airy flights."

When man once lays his finger on a stone in Italy, Nature seems to resign her claim. In the atmosphere of London or Edinburgh a monument or building discolours or corrodes in seven years, while the "Leaning Tower" of Pisa, after seven hundred years, retains much of its original brightness. Between Pisa and Genoa our train passed through eighty-seven tunnels. One passenger exclaimed: "This must be the holy land;" another said: "It is certainly a great bore;" while we all agreed that there was more of darkness than of light.

Milton once said if his sight could be restored to gaze once more on only one scene of earth, he would select

Beautiful Florence

—the city of fair flowers, and the flower of fair cities. One spot near this city is immortalized by one stroke of his pen: "As thick as leaves in Vallombrosa." Looking down from an outside mountain-top the picture is very suggestive of a flower, the towers and steeples in the centre forming the stamens and pistils, the surrounding domes and roofs the corolla, and the green suburban groves the calyx. As we gazed from the same standpoint upon the former homes of Dante, Galileo, Savonarola, Hiram Powers and Michael Angelo, we felt it was justly entitled to be called the "Athens of Italy." We spent a delightful hour in the old home of Angelo, where the original drafts of his monumental works, like the original manuscripts of the great authors, show with what painstaking care he built his fame. Here is his drawing of St. Peter's as it first existed in the nebula of an excited imagination. Then the succeeding sketches, showing how these clouds were cleared away under the brightness of his genius. Often will we wander back in memory, and with Milton, to where

"The orange orchards gleam and quiver  
Along the banks of the Arno River."

### THE SOUTH CAROLINA DISPENSARY LAW.

REV. JOHN GALBRAITH, PH. D.

PUBLIC attention is again centered on the South Carolina Dispensary law. The occasion of this attention is Governor Tillman's annual message to the legislature, his statements concerning the law and its operations, together with his recommendations for amendments thereto.

It will be remembered that the law went into operation last July; that it was a hastily-prepared substitute for a prohibitory law demanded by the State primaries; and that it does not prohibit the sale of intoxicating liquors, but restricts that sale to State dispensaries. The law had been in operation four months when Governor Tillman wrote this message. He gives a very exhaustive review of the law and its workings, the substance of which is as follows: The law "has thus far stood the test of the tempest of litigation which it has occasioned. It has been in the U. S. Court, our Supreme Court, and before nearly every circuit judge on the bench, but without any serious inroads thus far having been made on its constitutional-ity." Agricultural Hall, a two-story building 167 x 35 feet, in the city of Columbia, has been turned into a bottling establishment, in which fifty-four persons are employed ten hours a day; and these quarters and this force are not large enough to supply the demands of the growing business. During the fall months all the expenses have been paid and a little more than \$32,000 net profit has been turned over to the State treasury. There are fifty dispensaries in the State, and these have purchased \$166,043.56 worth of liquor from the State commissioner. Returns from twenty-two of the largest cities and towns in the State—forty-two towns failed to report in answer to his inquiries—show that drunkenness has decreased nearly fifty per cent. During the same months last year there were 518 arrests, while this year there were only 418.

Governor Tillman claims that the law is superior to other experiments for these reasons: 1. "The element of personal profit is destroyed, thereby removing the incentive to

increase the sales." 2. "A pure article is guaranteed, as it is subject to chemical analysis." 3. "The consumer obtains honest measure of standard strength." 4. "Treating is stopped, as the bottles are not opened on the premises." 5. Liquor "is sold only in the day time." 6. "The concomitants of ice, sugar, lemons, etc., being removed," there is less inclination to drink. 7. "It is sold only for cash," no credit being given. 8. "Gambling dens, pool-rooms and lewd houses," which flourish with the saloon, have had their patronage reduced, thereby reducing crime. 9. "The local whiskey rings, which have been the curse of every municipality in the State, have been torn up root and branch."

The part of the message relating to the Dispensary law closes with four recommendations:—

1. That native wines of the State of South Carolina be exempted from the operation of the Dispensary law; and for this reason: "It would be a misfortune to have the growing of grapes and the manufacture of wine, an industry just taking root along the Piedmont and other parts of the State, destroyed absolutely by the Dispensary law as it very likely will be," unless some modification shall be made. The modification suggested is that wine manufacturers have their wine made after a certain method, the State accept their product, charge them the "actual expense for bottling and distributing, and leave all the profits" to the manufacturers.

2. That beer saloons shall be licensed under certain restrictions, chief of which are—good moral character of the seller, and a ten-thousand-dollar bond for a strict observance of the law, with vested power to close the saloon and collect the bond when proof shall be had that the law has been violated. And for this reason: "So far as we may it is good policy, and in the interest of temperance, to encourage the consumption of beer as against the consumption of whiskey."

3. Lighter penalties for the violation of the law. It would be easier to secure the conviction of law-breakers were the penalty not so severe. And in this connection it is asked that liquor-dealers be tried without jury, in a court like that of the mayor, and authorized to impose similar penalties. He further recommends the appointment of a metropolitan police force, removable for failure to execute the law.

4. Special provisions for prohibition counties. Six counties refuse to petition for a dispensary. These counties have absolute prohibition, and hence pay no revenue into the State treasury. And because of this, Governor Tillman suggests that a majority of the voters of a county decide against having a dispensary located in the county, then said county ought to be specially taxed for the enforcement of the law. But, better still, the county board ought to have power to locate a dispensary where it would accommodate the people, and thus do away with the restriction requiring the consent of a majority of the freeholders before a dispensary can be located in any place.

This message of Governor Tillman will attract wide attention for several reasons:—

1. It emphasizes anew the fact that the liquor traffic disregards all law hostile to itself. It is criminal by instinct. Men who engage in the traffic seem to leave all sense of law-abiding behind. The entire liquor fraternity of South Carolina with the press at their command have combined to defeat the Dispensary law. The mayor of Charleston refused to co-operate with the Governor in enforcing the law, the leading newspapers denounced the State constabulary, and leading citizens applauded the grand jury which refused to find true bills against notorious illegal dealers. The liquor traffic has grown insolent by its power to manipulate caucuses, buy voters, intimidate legislators, and bribe politicians. It refuses to be controlled. It proposes to continue with or against law; and this open insolence in Charleston will call the attention of the American people anew to the criminal nature of the entire traffic.

2. Governor Tillman has driven away his best supporters. The prohibitionists of the State have in the main stood by him in his attempts to enforce the law. But in face of the prohibition sentiment of the State he is trying to conduct the traffic so as to increase the amount of public revenue. He is trying to make money for the State through the liquor traffic. In addition to this, his recommendations in favor of native wines and beer saloons, and the removal of the prohibitory features of the law, such as the majority freeholders' consent before a dispensary could be located, so emasculates the law as to make it of little account as a temperance measure and entirely obnoxious to the prohibition sentiment of the State.

3. This message will call attention to the fact that the liquor traffic must be dealt with by national as well as State laws. The United States Commissioner of Patents denied the application of the authorities of South Carolina for the registry of the trade-mark used by the State dispensary. Hence they have no power to punish private dealers who use the State emblem to fraudulently increase their own traffic. But more important still is the fact that the United States Internal Revenue Commissioner since the first of last July issued for South Carolina 235 licenses to sell intoxicating liquors, and of these 172 were to the city of Charleston. Of what avail is it for the State to prohibit or restrict, and the national government step in and issue license?

4. It begins to look as if the South Carolina experiment would be short-lived and end in failure. Substantial results could be gained by putting the traffic under public control. But, after all, the best way to deal with the traffic is by absolute prohibition for both State and nation.

Boston, Mass.



## Miscellaneous.

## THE PENTATEUCHAL QUESTION.

PROF. H. G. MITCHELL, S. T. D.

THE Pentateuchal question has long engaged the attention of the church, and it promises to furnish a subject for discussion for some time to come. It is, therefore, the duty of every student of the Bible, and especially of every teacher of the religion of the Bible, to make himself to some extent familiar with it. This reader, if he has read Prof. Harman's elaborate "Introduction," has already done, yet he may wish to see the subject viewed from a different standpoint. In what follows an attempt will be made, not to defend any particular hypothesis, but, after showing why differences of opinion should have arisen, to state, as clearly and impartially as possible, the most important views now held; and finally indicate the attitude proper to the preacher, or, in fact, any believer, under the circumstances.

To many the Pentateuchal question is but

## A Maze of Hypotheses.

When they read its history it seems to them as if the various phases of opinion had succeeded one another without order or warrant. The present stage of discussion is at first sight equally confusing. Hence the impatience that now and then shows itself in condemnation of Biblical scholars, characterizing their changing views as so many illustrations of the fickleness, if not of the perversity, of human nature. There is another way of looking at the matter. There are those who believe that Moses wrote the Pentateuch, but they are not satisfied to rest their belief on tradition or any other form of authority. They seek to show, and claim that they can show, that this view is in harmony with the mass, at least, of the evidence obtainable. In so doing they recognize the principle that the true view respecting the origin of the Pentateuch must prove itself correct, and that one that will not stand this test must be abandoned.

Now this is precisely the principle in accordance with which, ostensibly at least, every Pentateuchal hypothesis that has ever existed was constructed, and every one that has ever been rejected was condemned. The first to advance such a hypothesis claimed for it that it suited the data involved better than the doctrine that he wished it to replace. It was finally abandoned because the claim was discovered to be unfounded, and one more plausible took its place. This in its turn, being found wanting, made way for a third, and thus, from generation to generation, scholars have built and rebuilt on the same foundation, always hoping that what they were building would prove worthy to endure. In this view of the subject the wildest of these hypotheses becomes interesting, since it is an illustration, not so much of human fickleness as of a divinely inspired hunger for truth that must some day be satisfied.

From the standpoint just described it would be as interesting and profitable to study the history of the Pentateuchal question as many find it to visit the collections of the Patent Office at Washington, and for the same reasons; but we shall confine our attention to the present state of opinion on the subject. First of all, though they are in the minority, there is still a respectable group of scholars who insist that

## Moses was the Author

of the Pentateuch. Prof. Harman is among the most conservative of this school, for, though he admits that Moses may have used one or more documents in the composition of Genesis ("Introduction," p. 79), he seems to teach that the rest of the Pentateuch, excepting the last two chapters (p. 132), is entirely homogeneous, and the work of none other than the lawgiver (pp. 85, 116, 142). Prof. Kell, who, until his recent death, was regarded by many as an orthodox authority, thus stated his position ("Introduction," §§ 34, 36): "Moses, with the aid of documents relating to primitive times, wrote Genesis and the account of the Exodus as far as the passage of the Red Sea, during the eleven months that the people were encamped at Sinai. Then and there also the entire complex of laws given at Sinai was committed to writing by priests as they were published, and perhaps collected into the whole of the code found in Leviticus. When, later, in the plains of Horeb, he wrote the history of the march from the Red Sea to the border of Canaan, he inserted, unchanged, in their proper places, the laws and ordinances published by him and committed to writing by priests or elders in the desert. Finally, after delivering his last addresses (Deut. 1-30), he committed them to writing, and thus brought his five-fold work to a close. The last four chapters of Deuteronomy were added by Eleazar after the occupation and division of Canaan. Prof. Terry's view (Whedon's Commentary) is that of Kell slightly modified. He suggests that Eleazar or Joshua may have edited the whole of Deuteronomy, and that Ezra, when he transcribed the Pentateuch, may have added most of the words and passages that have been assigned to a date later than that of Moses. Among the works written in defense of the conservative position may be mentioned, also, Prof. Green's "Moses and the Prophets," Principal Cave's "The Inspiration of the Old Testament," and Prof. Bissell's "The Pentateuch, Its Origin and Structure."

As already intimated, these so-called conservatives are in the minority. The great majority of Biblical scholars

It is composed of various documents, none of which, in the form in which it has been preserved, can be as old as Moses. The number of the supposed documents is four, and they are designated by letters suggesting their most apparent characteristics. One is called P, because it is supposed to betray a priestly origin; a second J, because its author calls God *Jahveh*; a third E, because its author, at least in Genesis, calls God *Elohim*; and a fourth D, i. e., Deuteronomy. A part of P (Lev. 17-26) is, by some, regarded as a separate document and called H, on account of the stress that it lays on holiness. Thus far there is practical unanimity; but on the question of the dates of these documents there is more or less difference of opinion. Wellhausen, who may be taken as a representative of the most radical view, holds that J belongs to the golden period of Hebrew literature, the period of the kings and prophets preceding the destructive invasions of Palestine by the Assyrians. E is somewhat later. D first appeared in the reign of Josiah, and, after circulating for some time in two editions, took a form combining the peculiarities of both, and was joined with J & E. The rest of the Hexateuch (the Pentateuch plus Joshua) is later than Ezekiel. The nucleus of it was a book containing the four covenants (Q), about which was formed a conglomerate, the work of a whole school, during and after the Captivity. In 444 B. C. this Priests' Code had been completed by the addition of Lev. 17-26, wrought into J & E D, and divided into six books, the first five of which were then promulgated by Ezra. This view has been presented in a more popular and less objectionable form by Prof. W. Robertson Smith in "The Old Testament and the Jewish Church." See, also, Montefiore's "The Hibbert Lectures," 1892.

Dillmann takes issue with Wellhausen on the question of the relative date of J and E, but especially with reference to the age of P. This is his view: He regards P as, though not the oldest of the sources of the Hexateuch, only less ancient than E, which he assigns to the first half of the ninth century B. C., while J, in his opinion, belongs to the middle of the eighth. These three, about 600 B. C., were wrought into a single continuous history extending to the death of Joshua, to which D, written in the reign of Josiah, and fragments of other writings, were added during the Exile. Prof. Deltzsch, in the Introduction to his commentary on Genesis, also insists upon the pre-exilic origin, in some form, of P, claiming, moreover, for it as well as the other documents, that it is essentially Mosiac. He says, (1) that the patriarchal history from the priestly account of creation to the story of Joseph was committed to writing long before the Exile; (2) that the legal-historical contents of P, as well as J & E D, were derived, not from tradition; and (3) that when Deuteronomy appeared, the foundation of the legislation codified by the priestly author had already been laid. He further declares that the Jehovistic-Deuteronomistic style was originated by Moses, and that P, even if it be the result of a successive development and modification extending into post-exilic times, has its source in the Mosiac age. See also Prof. Robertson's "The Early Religion of Israel."

Wellhausen and Dillmann represent two distinct tendencies. About them may be grouped most of the so-called liberal Biblical scholars of the day. Some, however, seem inclined to take an intermediate position. Thus Prof. Driver in his "Introduction" declines to decide upon the relative age of J and E, and declares that, with reference to P, the truth lies somewhere between the statements of Dillmann and Wellhausen.

This brief sketch will at first sight seem unsatisfactory, but it will probably prove more valuable than a more extended review. A complete list of the authors who have discussed the Pentateuchal question (such as may be found in the appendix to Prof. Bissell's "Pentateuch," etc.), with abstracts of their opinions, would only create confusion. The larger field can be entered when the books above mentioned have been read. Meanwhile the student should fix in mind the main features of the situation. They are these: Biblical scholars, including the most conservative, are practically unanimous in holding that the Pentateuch, whoever put it into its present form, is a compilation. The only question is really that of its age. A few still assert that Moses wrote it. Of the rest, while some deny that he had any hand in it, others maintain, either that the documents used in the composition of the Pentateuch were based upon Mosiac originals, or that, at least, they present a substantially correct picture of the life and work of the lawgiver. What the result will be cannot now be foretold, but the present tendency seems to be toward greater conservatism, so that Prof. Stroch is probably correct when he says that, while the view that Moses himself wrote the Pentateuch must be abandoned, any essential change in the conception hitherto current of the history of Israel, and especially of the work of Moses, will not be produced.

## What now should be the

Attitude of the Christian Student and Minister toward the question at issue? It would seem to be his duty, in the first place, to be tolerant. Such a disposition is required by a variety of considerations. It is no more than just. When one has studied the Pentateuch, as a reader is supposed to have done, whatever may be his own conclusions he cannot but see that there is room for difference of opinion as to its authorship. If, however, this is the case, he ought to give to others the right that

he himself has exercised—the right to decide this question for themselves upon the evidence obtainable. Moreover, tolerance is necessary. The question is one of fact. It may never be settled, but if it ever is settled, the solution reached must accord with the facts to which it is related, and answer only be attained by a free and fair discussion, in which every one who has opinions shall be at perfect liberty to express them and the reasons for them. Finally, tolerance is wise. It ought by this time to be pretty well understood that there is no surer way to convert a man in his opinions and secure him followers than to make a martyr of him; yet in the Pentateuchal controversy this truth has constantly been forgotten. Nor has the intolerance manifested been entirely one-sided. The so-called liberals have sometimes set an example of illiberality, and thus forced their opponents into the rôle of defenders of the faith. Neither party will ever succeed by such tactics. He, therefore, who thinks that he has the truth, if he really wishes to see it triumph, will not retard his own cause by his intolerance.

To tolerance add docility. The lack of this latter quality in the young men of the times is one of the gravest dangers to the faith. It is sometimes most apparent in those who profess to be most eager for the truth. They come upon what they call a new idea, and finding it more satisfactory than a former belief, proceed not only to adopt it, but to acquire such a passion for new ideas that they become blind to the reasons for retaining any of their fathers' and grandfathers' beliefs. There is another form of the same fault: It is the disposition to weigh opinions in moral balances, i. e., to judge of the value of an opinion by the character or intention of the one who advances it. This has often been done since the origin of the Pentateuch has been under discussion. It has been more or less openly argued that because some of the objections to the conservative view were first suggested by unbelievers, and the other view has found supporters outside of the church, therefore these objections must be unsound, and this view a delusion. Of course, other things being equal, it is to be expected that one who is most in sympathy with the Bible will best be able to understand it; yet is it not possible that others may see some things that we are prevented by very reverence from observing? Is this as it may, truth is truth, and he who loves it as he should will be docile enough to accept it gladly and gratefully, whether or not he may have been provisionally inclined to be his teacher.

Tolerance and docility will no doubt hasten the settlement of the Pentateuchal question, but the end desired will not come so soon that patience also will not be needed. Several times in the progress of the discussion scholars have thought that they had accomplished their purpose, but they have always found that they had overlooked some important consideration. This time they seem determined to be thorough. They will therefore need time. Those who have never engaged in such work have no idea how serious an undertaking this is. The language of the Pentateuch must be thoroughly mastered and compared with that of the rest of the Old Testament. The same must be done with the history and the theology of the work. Much has already been accomplished, but much remains to be done. How long the work will take, no one can predict. At first sight it would seem better that the present uncertainty should not continue, but there is another way of looking at the matter. The discussion, if conducted on the lines above suggested, will be a school in which many a young man will be trained to prize the truth and seek it worthily, and such a lesson will be worth more to him than speedy certainty about the particular point at issue. On the other hand, the real value of the Pentateuch is not affected by the uncertainty as to its authorship. We prize it for the truth that it contains. It will always contain just as much truth as it has hitherto contained, whatever may be the outcome of this discussion. It is, therefore, possible for all parties, though obliged to disagree on its origin, to unite in commending it as a means of grace to the children of God. Hear the parable of the three laborers: Three men were once digging in a field. As they digged they came upon a jar of gold. This jar was covered with figures so fair and strange that at first they were filled with wonder, but soon began to dispute whence it came. One said that it was Greek, he knew, for he had seen many like it. Another just as stoutly averred that it was Roman. The two strove thus until they were like to come to blows. The third then stepped between them, and laying a hand on either shoulder, said, "Friends, is it wise to get so heated over this matter that you forget what is in the jar? Let us first share the gold; we can study this earthen vessel at our leisure." So they divided among them the treasure.

School of Theology, Boston University.

Rev. Fales H. Newhall, D. D., in his College Classes.

REV. O. W. SCOTT, A. M.

THE excellent portrait and portraitures of Prof. F. H. Newhall in the last two issues of the HERALD recall to many of his Wesleyan University students a multitude of memories of this incomparable instructor as he appeared before his college classes. The class of '98 can never forget how intensely interesting he made the study of Logic, giving us instruction by lectures, virtually ignoring all text-books. And what student can forget the exceedingly interesting and often irresistibly funny anecdotes and illustrations

he would sometimes tell, all having a luminous point!

His fatherly as well as his professional interest in all the "boys" under his care (especially the "L. Ps.") or those who were planning to enter the ministry) was often shown by some suggestion or warning which, given so kindly and illustrated so pertinently, could not fail of having its "designed and desired effect." Well do I remember when he was counseling us to be "ourselves" in the pulpit, and warning us of the danger of conscious or unconscious imitation of some great man or preacher with whom we might come in contact, the story that he told us of what sometimes occurred under the presidency of that intellectual and moral giant, Rev. Stephen Olin, D. D. He said that Dr. Olin, in his long and mighty discourses, would become so exhausted in delivery that he would frequently stop and rest for a few moments about the middle of the sermon, then proceed to the close. Also that the Doctor had what the boys used to call "a pump-handle gesture." Without exception all the students admired their majestic president and always flocked to hear him. All his auditors were greatly impressed, but especially the budding ministers who were supplying Cromwell and the Haddams; and then, in an inimitable way Prof. Newhall would relate how these young preachers would unconsciously (?) stop in the middle of their sermons to "breathe," and would introduce the "pump-handle gesture" with fine effect! We cannot report the roar of applause with which this bit of "instruction" was introduced one day into the class in Logic; but that it was not forgotten, this brief record stands as proof.

To say that Prof. Newhall was loved by all his students, is to repeat what is well known. He was so kind, so approachable and sympathetic, that it was a pleasure to receive his instruction, and an inspiration to be in his presence. "He, being dead, yet speaketh."

WILLIAMTIC, Conn.

OUR FIRST CONVERT IN INDIA.

REV. E. W. PARKER, D. D.

MORE than thirty-four years ago, when we came to India to commence our work, we must needs go through Bareilly on the way to our new station. We were appointed to a district of 700,000 souls, where no missionary had ever resided, and where the Gospel had never been preached except as it may have been by a casual visitor. Dr. Butler had secured for us a little house as a temporary dwelling place, and arranged for us to go on and open work. He gave us one exhorter, who knew a little English, to go with us to the new field.

While at Bareilly, the second station before reaching our new station, we purchased our furniture, as no furniture could be secured where we were going. This furniture had to be sent one hundred miles by ox-carts across the country, and we needed some trustworthy man to go along with the carts. A young man in Bareilly was pointed out to us as an inquirer, and we were advised to take him. He was a single man, about eighteen years of age, a villager who had never learned to read and write. We sent him with our carts to Bijonur, and then after we arrived we concluded to employ him as our house servant, the servant known in India as the "bearer." He learned his work very slowly, as at the beginning he did not even know the names of the common articles of furniture in the house, never having seen such before. He seemed very slow to learn, and was often called stupid; yet one thing was manifest all the time—he was faithful to every duty. We soon commenced to teach him to read and write, but in this he seemed more stupid than in learning the work of the house, never having seen or used letters, and none of his people having ever learned to read, it was all a very strange work for him. He could learn the letters, and learned to make words, but he could not comprehend for a long time how it was that these marks on paper represented the same words that he spoke with his lips. He could not attach any meaning to the words. Well do I remember when the first light seemed to dawn on his mind, showing him that the words put together on paper meant the same things as the words that he had just spoken. He learned also of spiritual things slowly, and seemed at first almost unable to take in the idea of the spiritual life. Faithful in everything, however, he gradually learned his work well, became a most excellent servant, learned to read and write readily, and was thoroughly converted and baptized. As we left the Biblical Institute at Concord, N. H., a lady, Miss Smith by name, gave us money for a Testament for our first convert. He received this Testament as a precious gift to him during the conversion of his life. I remember once after a fire, which burnt all the houses of the village, this man saved only his Testament of all the goods he possessed, and yet rejoiced while others wept, because he had saved the most precious thing that he possessed.

The young man had been betrothed before he became a Christian, as is the custom in this country, and by making a little show of authority the parents of his wife sent her to him after he had been a Christian a short time, and they were properly married. She was taught to read by Mrs. Parker, and afterwards became a very consistent, faithful Christian woman. As the years went on this man became more and more valuable. As our work opened, and helped in the work were in very great demand, this house servant was called into the regular work

of the ministry. In this work he was always the same faithful man that he had been while house servant. For many years he remained a preacher of the Gospel, and whatever work was given him to do was always done well. His schools were always among the best schools in the district, and his converts were among the best trained converts that we had, and every service was well performed; a more consistent example of Christian living was not found among our ministers than was this man who commenced his work in such a simple way. He became an ordained minister, and baptized many converts.

All this faithful work was brought to our mind as, at a camp-meeting a few days ago, we met the widow of this man who told us of his last days on earth. He visited the distant places of his large circuit to instruct and baptize new converts. As he went from place to place rain came on, and his clothes were wet through; yet he pressed on, fording some streams, and completed his work, but came home very ill. In this last sickness he suffered from fever and was often delirious. In his delirium he was always exhorting his brethren around him to be faithful in the work of Christ—not to be careless, not to be idle, but in every work for Christ to be faithful. His last words on earth were an exhortation to the brethren whom he seemed to see around him to be faithful for Christ in preaching the Gospel.

This little sketch shows what Christianity does for these poor people. A young man, ignorant, stupid, not even knowing the common names of terms of religion, is converted, learns very slowly, but learns surely because he is faithful, becomes a most consistent, devoted Christian man, with a spiritual life that absorbs his entire being, and a very successful minister of the Gospel.

The twin brother of this man became also an inquirer about the same time. He was also faithful to his work, and when promoted to be a preacher one complained that he had spoiled a good servant to make a poor preacher; but the one who made the remark recalled it after a year, saying we had no more efficient preacher or worker than this man who had thus been promoted. I remember once visiting this man's work, and at evening he invited me to go to his prayer-meeting. I often tested the work of these men among their converts by asking the converts to lead in prayer. Hence in the prayer-meeting I said, "Let every one pray, one after another;" so one after another led in prayer, and if there was any hesitation I would say, "Let another pray," until many men and women had led in prayer. Then the children commenced to pray. Finally there was a halt, and I said again, "Let another pray," when the faithful minister said, "Every man, woman and child has led in prayer." This illustrates the faithful work of these brothers. Their converts were taught, the church was built up, and new inquirers gathered in. Thus in the beginning God raises up from the least hopeful persons helpers who do the best work in building up the church of Christ.

When I met Bishop Thoburn at the camp-meeting referred to above, he said to me: "Of all the men I have met here at this meeting, I was more pleased to meet old Manphul Singh than any other man on the ground. He seems to take us back to the beginning when we first commenced our work, and I was so glad to greet him here. The twin brother, Gurdial Singh, has gone, but Manphul Singh still remains as it be between the old and the new." These are the two brothers referred to in the sketch above—Gurdial Singh and his twin brother, Manphul Singh. Dr. Butler and Dr. Humphrey well remember these young men as among the first of our inquirers as our work opened among the Sikhs, but none then thought that they would ever be successful ministers of the Gospel.

Lucknow, India, November, 1893.

## TWO PARLIAMENTS OF RELIGION.

BISHOP JOHN F. NEWMAN.

LET us have two Parliaments of Religion in the year 1900: to inaugurate the twentieth century of the Christian era, the first to be composed of appointed or elected delegates bearing certified credentials from any branch of the Christian Church. I am not concerned who shall issue the call, whether the Archbishop of Canterbury, the Pope of Rome, the Holy Synod of Russia, the Catholicos of the Armenians, the Patriarch of Alexandria, the General Conference of the Methodists, the General Assembly of the Presbyterians, the National Council of Congregationalists, the National Anniversary of the Baptists, or the Evangelical Alliance.

Let this Ecumenical Conference of the Christian world declare: A common ground of a universal faith, that non-essentials of polity and liturgy shall not interfere with a cordial co-operation in the immediate conversion of mankind to "faith, hope and charity," and that the Church of God is larger and greater than any denomination, and embraces all true believers who love our Lord Jesus Christ in truth and sincerity. Voices of union come from the ends of the earth. Who has the courage to issue the call? Immediately succeeding this general assembly of the Church of God, and in the same place, let us have a Parliament of all religions known to man, of authorized representatives, with credentials that cannot be questioned. They shall not come as eulogists of founder, or creed, or ceremony, but to ascertain two things: What have we in common in faith and practice, and wherein we differ, and whether such differences can be adjusted. It would be a question worthy of such a Parliament of the World to consider whether there is a place in the Christian Pantheon for the Brahmin, the Buddhist, the Parsee, the Confucianist and the Mohammedan. I think there is something in common in all these great religions, and the recognition of this fact might lead to the renouveau of what

ever is false and the acceptance of the whole truth of Christianity. Convince such religionists that Christ is the contemporary of the ages, that His doctrine is as old as man, that all truth in other systems is found in Him, and such a Parliament of the World would be the brotherhood of mankind.—Independent.

## THE STILL HOUR.

"What Shall This Man Do?"

This is what Peter asked Christ respecting John. Christ had intimated that Peter would meet with a violent death, and that John would not. Peter's curiosity, therefore, was aroused, and he wanted to know what John should do. Christ's answer did not meet the intent of Peter's inquiry, but it contained a gentle rebuke to his over-anxious inquisitiveness concerning John's future career. There was also a command attached to it of surpassing importance, which was this: "Follow thou Me." The gist of this whole matter is, that we are to give undivided attention to following Christ, as individual Christians, rather than to be meddling with the duties and privileges of others. But this runs counter to our natural inclinations. We are prone to desire to know what other people's duties are. We like to discover the secret of the Lord respecting them. Too often we think we know just what this man or that one ought to do, and then tell him how to do it. In this we are greatly out of our place. To his own Master each one standeth or falleth. The supreme duty of each is to follow Christ.

## The Christian Gentleman.

While cherishing his own rights, he carefully respects the rights of others. He will not ask another to forego the exercise of any of his rights for the sake of allowing him greater liberty to enjoy his own; nor will he ask any man to do a thing for him that he would not be willing to do himself; and what he can well do himself, he will not request another to do for him. The Christian gentleman is not, therefore, a shirk. He does his full duty, as best he can, and blames no one else if he fails to do what he desires, or as well as he desires. He does not go around whimpering because his efforts to please others are not appreciated, nor his work praised. Therefore he is not sour nor sullen. His main thought is to please God, whether man is pleased or not. He avoids displeasing his fellow-men, so far as he can in keeping with graceful and kindly fidelity to principle and duty, but he will not sacrifice honor and honesty for the sake of pleasing them. Moreover, he will not take advantage of another's necessity and make it serve his own interest. Hence he lives by the Golden Rule, which means that he pays his debts, whether moral or pecuniary. There are not as many such men as we wish we had all around us.

## Not a Peevishist.

A clear-headed writer says: "To be a Christian—indeed, to believe in a God at all—and to be at the same time a pessimist, is an intolerable contradiction." This is a strong statement, but it runs very closely in the line of a great truth, to say the least. A pessimist is defined as "one who complains of everything as being for the worst." Some Christians do sometimes get into such morbid conditions as to feel that the cause of Christ is in a very bad way. They think they see that old-fashioned piety is declining, and that the churches are fast filling up with worldliness. There may be some grounds for their fears. It is never, however, to remember that there never was a time when even the best of people could not see things which looked bad, right in the best of churches. But the real Christian does not make a business of harping on the string of dark appearances. His faith looks unflinchingly toward God. He believes that God is greater than circumstances. He looks through all darkness and sees the burning light of God. True enough, a Christian cannot be a pessimist.

## "The Light of Life."

Jesus said: "He that followeth Me shall not walk in the darkness, but shall have the light of life." Of the followers of any other man this could never be truly said. The light of life, in the vital sense in which Christ used the term, was original with Him. Whosoever follows Him, follows not only the light of His life, but a light which is marvelously unique. There is none other like it in all the world. It is independent in its source and perpetually self-supplying. It needs nothing from any other source to add to its volume or increase its power. Nothing could possibly be added to it to make it more brilliant and more efficient. It is absolutely self-derived and self-sufficient. And the light is, in its volume, its purity, its power, proportioned to the life from whence it proceeds. The life is supreme, therefore the light is supreme. The life is masterful, hence the light is masterful. The life is conqueror of death, the light is also conqueror of darkness. Christ's followers have this life, therefore they have a corresponding light. The light of their lives is the light of Christ's life shining in them and through them, giving the world glimpses of the glory of God.

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## The Book Table.

A STANDARD DICTIONARY OF THE ENGLISH LANGUAGE. Upon Official Plans. Designed to Give, in Complete and Accurate Statement, in the Light of the Most Recent Advances in Knowledge and in the Standard Form for Popular Use, the Meaning, Orthography, Pronunciation and Etymology of all the Words and the Idiomatic Phrases in the Speech and Literature of the English-speaking Peoples. Prepared by more than two hundred specialists and other scholars, under the supervision of Isaac K. Funk, D.D., editor-in-chief; Francis A. March, LL.D., L. H. D., consulting editor; Daniel G. Gregory, D.D., managing editor; Arthur B. Noyes, Ph.D., John Denison Chapman, M.A., Rosette Johnson, Ph.D., L.L.D., associate editors. Vol. 1. A—L. Funk & Wagnall Company, New York. The single volume edition, bound in heavy, full Russia leather, \$12. The two-volume edition, bound also in heavy, full Russia leather, \$15; and in full morocco, \$20.

A dictionary contains the raw material of literature. The words which the lexicographer deals are the elements entering into sentences and paragraphs which, in turn, are built into volumes and libraries. From the great word-treasure of English, Shakespeare and Milton drew the materials for the splendid passages in Macbeth, Othello and Hamlet, and in Paradise Lost. The dictionary is a treasure-trove, a vast accumulation of literary elements for which there is no owner; whoever comes may appropriate, without incurring the guilt of plagiarism, whatever is suitable to his purpose. The dictionary is a good book for spare-minute reading. The lessons are brief; the most busy people can obtain time for one or more; and they will be sure to find in many of them immense breadth of meaning. Substantive words are but titles to treasures in the various departments of human knowledge.

According to Webster, a dictionary is "a book in which the words are alphabetically arranged and explained." Stormonth says: "A book containing the words of a language, arranged in alphabetical order with their meanings." The Standard is fuller: "A book containing the words of any language, sometimes together with their equivalents in another language, or the words employed in any art or science, or special branch of knowledge, arranged alphabetically and usually with the spelling, pronunciation, etymology and definitions of the words, together with other illustrative features."

America has produced several notable dictionaries. First came Noah Webster, who published, tentatively, as early as 1806, "A Compendious Dictionary of the English Language," and brought out the larger work in 1828, followed in 1841 by a second and revised edition. After the author's death, the work was exploited by the Merriams, and finally transformed into the "International Dictionary." Webster excelled in clearness and carelessness of definition. In 1830 Joseph B. Worcester published his "Comprehensive Pronouncing and Explanatory English Dictionary," of which he issued enlarged editions in 1847 and 1849; and in 1860 he published his quarto "Dictionary of the English Language." Worcester took the English language as he found it, while Webster tried to improve it. In the later editions the latter was obliged to recede from his rule and accept essentially the position of his rival in the lexicographical field. While Webster excelled in definition, Worcester had a better ear for pronunciation. The "Century Dictionary," of more recent date, takes on encyclopedic proportions, and must for that reason remain a luxury for the rich and the scholar. For the ordinary reader Webster has remained the best; but both Webster and Worcester now find a formidable rival in the "Standard Dictionary," published by Funk & Wagnall. Though the latest, the Standard must take precedence of all the one volume dictionaries.

Webster's and Worcester's were the standard productions of single minds; the Standard results from the efforts of several collaborators. Associated with the editor-in-chief were five other scholars and nearly a hundred specialists, each giving attention to matters within his department, thus securing a perfection in the result possible to be attained by no one man. The excellence of the Standard Dictionary will become evident if we notice some of its main features:—

1. A model dictionary must be an inventory of the words in a language. The list must approximate completeness. It is not the prerogative of the lexicographer to determine what words a people ought to use; he must deal with the words they do use. The Standard Dictionary simply aims to "record usage." In the extent of its vocabulary it exceeds all the dictionaries, and will be seen by a comparison: Stormonth has words and terms, 50,000; Worcester, 105,000; Webster (International), 125,000; the Standard (six volumes), 225,000; the Standard, 280,000.

2. In the dictionary we look for correct orthography. The vocabulary must be given in the usual form of spelling, and then repeated, to indicate the pronunciation, in the scientific alphabet prepared and recommended by the American Philological Association and adopted by the American Spelling Reform Association. In this way we have the advantage of both alphabets and modes of spelling; the old remains in place, while the new enters intuitively upon the scene in case of disputed pronunciations and spellings, the words were referred, under the direction of Prof. March, to a committee of fifty philologists in American, English, Canadian, Australian and East Indian Universities, and representative professional writers and speakers in English. This ought to insure the best usage. In a case of word is pronounced variously, the preferred pronunciation is given first.

3. But the chief end of a dictionary is definition. The reader wants to know, first of all, what the word means. Perfect definition will hide in a lexicon a multitude of sins in other departments. In the Standard Dictionary the most common meaning is first given; then those less conspicuous. This may not be the logical or historical order; but the authors believe it more important to make conspicuous current usage than to follow any ideal order. Their definitions are usually simple, accurate and comprehensive. Take the word "definition" itself. Webster (Academic) gives it as: "The act of defining." 2. An explanation of the meaning of a word or term. Stormonth: "A description or explanation; the exact meaning attached to a word or phrase." The Standard: "Such a description or explanation of a word or thing, with reference to its constitution, attributes, appearance or relation to other like things, as serves to distinguish it from all other things." These three meanings are added: 1. The act of defining. 2. The state of being defined. 3. Marking a boundary. This is clear, definite and comprehensive. Take the word "conference." Webster: 1. "Act of conversing verbally." 2. A meeting for consultation. Stormonth: The act of conversing." The Standard: "1. Formal appointed meeting for counsel, etc.; 2. Ecclesiastical, giving the different uses the several churches; 3. A lecture; 4. Collation of texts (obsolete); 5. Conversation."

4. In the use of etymology the authors

have studied such brevity as is consistent with clearness and adequacy. While the page is not overloaded with foreign equivalents, the meaning of the word is traced back step by step in direct line, avoiding mere guesses at derivations and the temptation to make extended excursions into cognate languages. In the interest of clearness the etymological material is placed after the definitions. This allows the reader to get the meaning first in order and then at leisure to trace the line of descent back into the older languages.

5. The Standard Dictionary is suggestive and fruitful in the treatment of synonyms and antonyms. The finer and more delicate shades of meaning in words are handsomely brought out, not only by giving the synonymous words, but also by indicating briefly and clearly how the one differs from another. "The method has been to take in each group some one word whose meaning is well known, or capable of being succinctly stated, and to compare similar and dissimilar words with this central term, thus avoiding the vagueness that attends the easy sliding from synonym to synonym, while preserving the unity of the group." The Standard will surpass most of the books on synonyms. Crabbe is antiquated; Webster and Graham are fragmentary; and other treatises lack the sharpness and neatness of distinction made by the writers in this Standard Dictionary.

6. A pleasing and valuable feature in the new dictionary is the grouping of words. For instance, under the word "people," they give the names of all the varieties of that fruit; under "cloud," the different forms. So with nearly a hundred words. The science definitions are full. Under "geology," the different formations in the earth's crust are given, and under "constellation," a list of the star-clusters.

7. The illustrative quotations are from recent more than from ancient authors. The quotable quotations of the dictionaries are not new. The new quotations are all carefully located, so that the reader can easily turn to them for further examination.

8. The pictorial illustration is admirable, both in quantity and quality. The work contains 4,000 illustrations, many of them of great interest and value. The birds, the dogs, the horses, etc., are brought out in their various kinds in picture as well as description; also gems, coins and crowns. The gems bear their natural colors.

9. Obsolete, slang and provincial words, as well as the new words of the sciences, receive careful and adequate treatment. The Dictionary contains 600 words relating to electricity, most of them coined within the last ten years. Obsolete words from found in Shakespeare, Milton, and the like, need to be found in an English dictionary. Slang, in current use, should not be altogether neglected. Slang is all the while climbing up into respectability, so that what is slang today may be good usage tomorrow. "Crank," for instance, is already pretty near good English.

In conclusion, the Standard Dictionary can hardly fail to be welcomed by the American people. The array of talent employed in its make-up and the aid afforded by all its predecessors give it large advantages over its competitors. This monumental work, combining so many elements of a perfect dictionary, ought to have the preference over both Webster and Worcester. We repeat that this is also our best popular dictionary.

GENERAL THOMAS. By Henry Coppé, LL.D. D Appleton & Co.: New York. Price, \$1.50.

This life of General Thomas is the latest instalment in the "Great Commanders" series, in course of publication by the Appletons. After a careful preparation from abundant material, the author has given us the book in a fresh and vigorous style, comparing in this respect very favorably with the excellent volumes which have gone before. Everywhere master of his material, Dr. Coppé has contrived to keep the salient points in the life of the subject conspicuously in view in his narrative. Thomas was one of the immortal four—Grant, Sherman, Sheridan and Thomas—on whose services the country depended for the suppression of the Rebellion. Their great records can never be forgotten by the American people. The writer has done a good service to the country by rendering more distinct the great services of our fourth general of the civil-war period. In size, form, paper and type, the volume is every way admirable.

TOOLS FOR TEACHERS. A Collection of Anecdotes, Illustrations and Legends, for Teachers in Sunday-schools, Bible Classes and Boys' Brigades. Compiled and arranged by William M. Middle. Thomas Whitaker: New York. Price, \$2.

This is a model collection of anecdotes. Most such collections have been made for ministers; this one was arranged specially for teachers. The material is grouped under thirty-three heads, and by aid of it the teacher can find almost anything he may desire. The compiler has availed himself of both public and private sources, in the shape of published collections and his own selections for use in the class. No teacher can fail to find material for use in this volume. Though selected for the needs of the teacher, the preacher will find incidents which can be used to advantage in the pulpit and on the platform.

S. F. UPHAM.

Reviews and Magazines. Romance for January contains eighteen short and two or three translations from the French; some are from English authors. The lover of the brief story will find some of the best in this magazine. (Romance Publishing Co.: Clinton Hall, Astor Place, New York.)

New England Historical and Genealogical Register for January is devoted to local and family history in New England. The editor is an expert in this sort of learning, and has done much by his insight and rare judgment, as well as by his diligence, to promote researches in these fields. The current number, like its predecessors, abounds in curious information. Besides the brief articles there is a long one on Hon. Levi Woodbury, with a portrait as a frontispiece. There are full notices of the Kellogg family in Colchester, Eng. (New England Historical and Genealogical Society: Boston.)

The January St. Nicholas presents to its youthful readers a story by Rudyard Kipling entitled, "Mowgli's Brothers," in which a little "man cub" is adopted by a family of wolves. Mr. William T. Hornaday begins a valuable series of papers upon Natural History. The children will eagerly read the account of the origin of the Brownies, which is accompanied by a portrait of the author, Palmer Cox. This month the Brownies are in Massachusetts. Frank R. Stockton publishes a description of the daily routine of the Government Bureau of Engraving and Printing. Besides the foregoing there are most interesting stories and sketches and poems, with an abundance of illustrations.

The "Topsy-Turvy Concert" is worth a trial—very easy to do, very funny to see. (Century Co.: New York.)

The January Methodist Magazine forms a promising opening to the 39th volume of this valuable magazine. Hon. J. M. Gibson, provincial secretary, has an article on the "Child Protection and the Home," which will be read with interest. The act is designed to protect children from cruelty by parents, guardians and corporations. A. C. Courtis considers Christian Socialism; C. A. Chant shows the immense developments in electricity; the editor continues his interesting account of tent life in Palestine; and Florence Yarwood gives a delightful sketch of Bishop Pattison. (William Briggs: Toronto.)

## TRANSLATED:

Rev. Mark Staple, D. D.

LILLIAN GREY.

The light of heaven was on his face,  
His peace was in his eyes;  
The tremulous soul was waiting for  
Translation to the skies.

The pains of earth were overpast,  
It tolls and trials done,  
The battle armor laid aside,  
The victory well won.

No thought of all the weary road,  
No care oppressed his brow;  
He breathed the air of Beulah land,  
His saphyrs flamed his brow.

The bliss that filled the raptured soul,  
For heaven's sweet outgrowth,  
For heaven's sweet outgrowth to give  
A foretaste to the soul.

The watchers gazed in solemn awe,  
While still the glory grew,  
And then, the portals opened wide—  
Another saint went through!

## Obituaries.

Staple. — Rev. Mark Staple, D.D., was born in Newmarket, N. H., May 4, 1805, and died in Brooklyn, N. Y., Nov. 26, 1893.

He was a man of great and noble character, whose life would have been a model in a religious experience had he not, in common with others, entertained erroneous views of the Divine character. That a child could be a genuine Christian was in those days considered a miracle, if not impossible. He was a student of the Bible, and to whom was appointed to learn the cabinet maker's trade removed to Newburyport, Mass. He was invited by the Christian lady housewife to be pastor of the Baptist church in Newburyport. He was a student of the Bible, and to whom was appointed to learn the cabinet maker's trade removed to Newburyport, Mass. He was invited by the Christian lady housewife to be pastor of the Baptist church in Newburyport. He was a student of the Bible, and to whom was appointed to learn the cabinet maker's trade removed to Newburyport, Mass. He was invited by the Christian lady housewife to be pastor of the Baptist church in Newburyport.

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McKeown. — Rev. Andrew McKeown, D.D., was born in Natick, Mass., Nov. 20, 1822, and died at the home of his married daughter in Watertown, Dec. 11, 1893.

A beloved and honored co-laborer "rests from his labors and his works do follow him." His was no ordinary ministerial career. For forty successive years he filled the pastoral office in the churches of the New England Southern Conference, three in Maine, and twenty-seven in the New England. The character of his appointments attests his abilities. They were the following: Allen St., New Bedford; North Bridge; Bristol; First Church, Fall River; Pawtucket; Franklin St., now Trinity Church, Springfield; St. Paul's, Lynn; Central Church, Lowell; Roxbury (now Winthrop St.); Grace Church, Worcester; Harvard St., Cambridge; Saratoga St., East Boston; Abundantia; Winthrop St., Roxbury, for a second term; Chestnut St., Fort; Boston St., Lynn; Monument Square, Charlestown; Newton; and Kingston Square. All these filled with a success which ranks him among the ablest and most beloved pastors.

To natural endowments of a high order, he added enviable attainments, having been graduated with honor from Western University in 1851, from which in 1872 he received the degree of Doctor in Divinity. He read broadly in the departments of theology, philosophy, scientific history, poetry and literary criticism. He was specially fond of the classics and modern, caught the fire and fervor of great writers and thinkers, and was ever aglow with quickened thoughts, lively fancy and a vivid imagination. He had fine aesthetic perceptions and revelled in landscapes—mountains, woodlands, waterfalls, lakes and flowers; and in noble architecture, statuary and paintings. Nature and art were to him an oratorio filling him with religious uplift and with a new meaning of life. A gloom was seldom on his brow. Even in the agonies of bereavement through which he passed, his face bore a calm light of a devout Christian's faith.

As a sermonizer he had few superiors. The plan of his sermon was simple and direct, and he would rise on his feet and speak to the wants and susceptibilities of his hearers, and delivered with a warmth and tenderness which would find its way into the hearts of all who listened. He was a man of great faith and courage, and he would build them up in Christ. He was a man of great faith and courage, and he would build them up in Christ. He was a man of great faith and courage, and he would build them up in Christ.

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Shiverick. — Ernestine Williams Shiverick died at East Greenwich Academy, East Greenwich, R. I., Thanksgiving day, Nov. 30, 1893. She was born July 4, 1876, in Falmonth, Mass.

Her parents were Foster S. and Calla M. Shiverick, the former of whom died in February, 1889. Her mother and two brothers, Lawrence and Myron, are left to rejoice in the memory of her life and to thank God for His good gift.

Miss Shiverick was engaged for marriage with Rev. Robert S. Moore, pastor of Mount Pleasant M. E. Church, Providence, R. I. She was with her mother, united with our church in Falmonth in 1890. Having graduated from Falmonth High School in June, 1893, she entered East Greenwich Academy for the study of instrumental music in which she was very proficient. Her life was full of promise and bright with hope in the plans which she and her friends had formed; but her Heavenly Father called her to Himself.

Ernestine was a beautiful spirit. Intense and constant in her attachment, cordial and sincere in her social life, she made many friends and held them firmly. Though less than a term in East Greenwich, her associates and teachers came to love her deeply and fondly their loss. She was very joyous and cheerful, yet combined these qualities with a thoughtfulness and seriousness which indicated a great depth of nature. She loved truth, purity, justice, and stood firmly upon principle. She hated sham and hypocrisy. Unassuming and modest, the public profession of her faith was merely a matter of the ordinances of the church, but those who knew her best were assured of her life in Christ.

We hoped that Ernestine might be still a comfort to her mother with whom she was a companion while a daughter; become the constant joy and inspiration of the woman she had given the wealth of her being; that her life might be extended through many years of faithful service for her Saviour; but the Heavenly Father called her to Himself.

Her life must be estimated in its quality and intensity, not in its duration, and so we judge she weighs it with the reward of faith.

Neal. — We are called to chronicle, to the 43rd year of the church of Christ in Falmonth, N. H., and the great bereavement of surviving relatives, the death of Mrs. Mary K. Neal, which occurred Nov. 25, 1893. She was the only daughter of J. and Lydia Folsom, and was born July 29, 1813.

She was married to Mr. Nathaniel Neal, Dec. 18, 1833, with whom she lived in happy union thirty years, when he was called to pass over the river, Jan. 4, 1892. She was the mother of three sons and one daughter. The eldest son, Nathaniel, died before either of their parents.

Sister Neal was converted in early life and joined the M. E. Church, of which she was ever an active and faithful member. Her Christian life was beyond reproach—modest, humble and devoted. A year ago last fall, during a revival exercise, she received great increase of her faith, and testified to expecting the blessing of perfect love. Since that time she declared with great positiveness and clearness her faith in Christ and strong belief in the immortality of the soul, and her unwavering hope of being immediately with Jesus after death, and the final restoration of the body of the just at the end of the world, and having an eternal inheritance with all the sanctified in the kingdom of heaven.

She could say to within a few hours of her departure: "I am ready to go, and I give up as the victory through our Lord Jesus Christ," and she was ready to give up her life as was evident to the writer and her pastor by her answers to their inquiries and the heavenly peace which she manifested.

The children who are believers, while their souls are grieved at their mother's loss, are sustained by the peace so as not to mourn as those without hope.

Camerton. — Roxie Heald was born in Lincolnville, Me., Jan. 1, 1838, and died Dec. 15, 1893, aged 55 years, 10 months and 24 days. A native of Maine, she moved to Watertown, Mass., and three years later was married to Wm. Camerton, who died a few years ago. They were a devoted couple, and she was a very good mother and a very good wife.

She was a woman of strong attachments, great endurance and sublime faith. Her husband was a very good man, and she was a very good wife. She was a woman of strong attachments, great endurance and sublime faith. Her husband was a very good man, and she was a very good wife.

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—SUSAN TEALL PERRY, in *N. Y. Evangelist*.



## The Sunday School.

FIRST QUARTER. LESSON V.

Sunday, February 4.

Gen. 12:1-9.

REV. W. O. HOLWAY, U. S. N.

## BEGINNING OF THE HEBREW NATION.

## I. Preliminary.

1. GOLDEN TEXT: "I will bless thee and make thy name great; and thou shalt be a blessing."—Gen. 12:2.

2. DATE: B. C. 1923 (?)

3. PLACES: Ur, in Chaldees, on the Euphrates; Haran, in Mesopotamia; the land of Canaan.

4. CONNECTION: Four hundred and twenty years have passed since our last lesson. The world has been largely peopled by the sons of Noah, and has again sunk into ungodliness and corruption. The ambitious attempt in the days of Nimrod, the first from Noah, to erect a Babel in the land of Shinar a tower that should reach to heaven, has been divinely thwarted, and the "confusion of tongues" has resulted in a wide dispersion of the various families. Already in Egypt the dynasty of the Pharaohs has sprung up in the time of Ham, and at Nineveh and Babylon the mighty hunter, Nimrod, the son of Cush, has laid the foundation of a monarchy which aims to be world-wide. But God has not yet forsaken the race. He still proceeds with His purpose of mercy. "In the accomplishment of this purpose," says Murphy, "He moves with all the solemn grandeur of long-suffering patience. One day is with Him as a thousand years, and a thousand years as one day. Out of Adam's three sons He selected one to be the patriarch of the Seed of the woman; out of Noah's three sons He again selects one; and now out of Terah's three is one to be selected. Among the children of this one He will choose a second one, and among his a third one, before he reaches the holy family."

Noah died B. C. 1998. Two years later, B. C. 1996, Abraham, the tenth from Shem, was born. He was 70 years old when his "call" came (B. C. 1923, at which point our lesson begins). He lived at that time in "Ur of the Chaldees," from which place he proceeded to Haran, and after five years, to the land of Canaan, where he abode nearly 100 years, dying, in B. C. 1822, at the age of 175.

3. HOME READINGS: Monday—Gen. 12:1-9. Tuesday—Gen. 13:14-18. Wednesday—Gen. 15:1-7. Thursday—Gen. 17:1-7. Friday—Gen. 21:1-7. Saturday—Mark 10:28-31. Sunday—Heb. 11:6-12.

## II. Introductory.

The appalling judgment by which the whole race was cut off by a flood, was soon forgotten. The descendants of righteous Noah lapsed into wickedness long before the death of that patriarch. Gross and corrupting forms of idolatry sprang up and threatened to become universal. Again God interposed—this time not by a destructive visitation, but by a merciful separation of a chosen family. From the idolatrous city of Ur, and from the idolatrous home of Terah, God selects the man who is to be the repository of His promises and the progenitor of His chosen people. To Abraham "the God of glory appeared," and bade him leave his native country and migrate to a land which should be shown to him. The whole immediate family of Abraham acknowledged the call, for the aged Terah, and Lot, his brother's son, accompanied him and Sarai as far as Haran, where, after a sojourn of five years, the father died, and Abraham was again summoned to leave home and kindred and go forth a pilgrim to an unknown land. Special and gracious promises, affecting both himself and posterity, were given to him. He was to be himself eternally blessed, and "all families of the earth" would be blessed in him. And "by faith Abraham obeyed and went out, not knowing whither he went." Accompanied by his wife Sarai and his nephew Lot, and "the souls they had gotten in Haran," they crossed the Euphrates, and, after a toilsome journey, reached the northern boundary of the land of Canaan. Here his faith was again tested. The land was preoccupied by Canaanites, who were numerous and strong. Nothing daunted, Abraham "passed through the land," and at his first halting-place, under the oaks of Moreh, the Lord again manifested Himself to him, with the explicit promise, "Unto thy seed will I give this land." In reverent acknowledgment of the divine goodness, Abraham reared an altar unto Jehovah, thus making an open profession of his faith and consecrating the soil to the service and worship of the true God. His next encampment was on a mountain lying east of Bethel, where he built a second altar, and "called upon the name of the Lord." Still continuing his course to the southward, and changing camp frequently in consequence of the growing scarcity of pasture, he was compelled at length, by famine, to cross over the boundary into fertile Egypt.

## III. Expository.

1. Now the Lord had said (R. V. omits "had").—According to the narrative of Stephen (Acts 7:2) this was a reputation of a previous call: "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran" (Haran). In the preceding chapter we have the account of the preceding call, and the departure of Terah and his family, with Lot, from Ur of the Chaldees, on their journey to Canaan. They tarried at Haran for some time, and here Terah died, at the age of 205. The call is now renewed. Murphy notes that at least 420 years have passed since the last recorded communication of God with man, i. e., since He spoke to Noah. Unto Abraham—the son of Terah. Though mentioned first in the list of Terah's sons—"Abram, Nabor, and Haran"—Abram was probably the youngest. Haran is supposed to have been the oldest, since both Nabor and Abram married his daughters. The meaning of the name Abram is "father of elevation," or "exalted father;" it was afterward changed to Abraham, "father of many," or "father of a multitude." Haran died before the call of Abraham. The former's son, Lot, accompanied Abram in his pilgrimages. Get thee out of thy country . . . kindred . . . father's house.—The command comes nearer and closer with every word—his land, his home, his kindred (R. V., "the land") that I will show thee. The direction is left indefinite, that Abram's faith may be trained. We are expressly told that "he went out, not knowing whither he went"—thus giving early proof of the unwavering faith for which he was afterwards so conspicuous.

Abraham is chosen to be the head of a new dispensation as Noah was; but with this differ-

ence, that the world is not taken away this time, but only left out—left to walk in their own ways. But while the world is not taken away from Abraham, the coming man, Abraham, is taken away from the world. Abraham and his descendants are to be separated to the life of faith and hope and holiness, separated to "walk with God." We shall find that God trained him by separation; by a series of separations. This is the key-thought of Abraham's life (Gibson).

## 2. I will make thee a great nation.

—No promise seemed more unlikely to be verified than this, at the time of its utterance; and none has been so gloriously fulfilled.

Abraham is the revered ancestor alike of Jew and Mohammedan, while his spiritual children are found in every land and speak every tongue. Notice how this call to exalt himself from his country was compensated. It was hard to sever the old associations, but their influence was degrading on account of the prevalent polytheism and idolatry, and he was going forth, not to be a vagabond, but to found a great nation, and live under the blessing of God. I will bless thee—multiply My favors towards thee; make thee conspicuous for the temporal and spiritual merits which I will shower upon thee. Make thy name great.—The Babel builders tried to "make to themselves a name," and their pride and folly were turned into confusion. If we are obedient and walk by faith, God will take care of our reputation. Thou shalt be a blessing (R. V., "and be thou a blessing")—a blessing in thyself, and a medium of blessing to others.

The promise has been abundantly fulfilled; for all the true blessedness which the world is now or shall be hereafter possessed of, is owing instrumentally to Abraham and his posterity. Out of him we have a Bible, a Saviour, a Gospel. They are the stalk on which the Christian Church is grafted. Their very dispersions and punishments have proved the riches of the world (Bush).

## 3. I will bless them that bless thee.

Here God promises to identify Himself so completely with His chosen follower as to participate of his friendship and regard his enemies as His own. No assurance could be more comforting and stimulating than this. "Of this pledge the history of Abraham, Laban, Poliphar, Pharaoh, Balak and Ham furnish striking illustrations." (Bush).

In these shall all families of the earth be blessed—"in thee," as the father of the chosen race, the peculiar people, who will be committed the oracles of God; but more especially "in thee," because through thee, "as concerning the flesh," Christ is to come. A significant commentary on this promise is made by St. Paul in his Epistle to the Galatians (3:14-16): "That the blessing of Abraham might come on the Gentiles through Jesus Christ. . . . Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one; and to thy seed, which is Christ."

This promise was renewed to Abraham on several occasions—chap. 13:14-16; 18:18; and, lastly, at the two principal turning-points of his life, viz., at chap. 17, and in chap. 22. The same promise was afterwards renewed to Isaac (26:3; 28, and again to Jacob (28:13, 14) (Kell).

## 4. Abram departed.—the command

to depart from the land of Haran, from which he had forth, was in Mesopotamia, fifty miles north of the Euphrates. It was known by the name of Charran among the Romans and Carthage among the Greeks; near it is the spot where Crassus was defeated by the Parthians, B. C. 53. Seventy-five.—Comparing this age with that of his father at death—205 years—this pilgrim to an unknown land was yet in his youth. Lot went with him—his brother's son, but probably of about the same age as Abram. It is supposed that Nabor and his family went as far as Haran and tarried there (Gen. 21:19).

## 5. Abram took, etc.—He was now

the head of the family, and takes the lead. His wife Sarai is identified by Josephus, Jerome and others with the "Leah" of verse 23, the daughter of Haran. This would make her the granddaughter of Terah; but she became his daughter-in-law by marrying her uncle Abram. All their substance.—He had doubtless prospered during the five years' residence in Haran. "If Jacob became comparatively rich in six years (Gen. 30:43), so might Abram, with the divine blessing, in five" (Murphy). The souls they had gotten—referring to the bond-servants which the care of their increasing herds made necessary. They went forth to go—crossing "the great river," the Euphrates, which effectively separated him from his old home, and whence he received from the Canaanites the name of "the Hebrew"—the man who had crossed over the river from Mesopotamia. Thence his course lay through the great Syrian desert, and he probably stopped at Damascus, since his steward, Eliezer, was a native of that place. A tradition, mentioned by Josephus, declares that Abraham became the king of Damascus, though a forger—a fact which would probably have been recorded had it been so. Into the land of Canaan they came.—They reached the land the time without stopping at any Haran on the way. The distance was about 300 miles.

## 6. Abram passed through the land

—inspecting it, not owning it. Unto the land of Sichem (R. V., "place of Shechem")—unto the plain (R. V., "the oak") of Moreh.—The place of the yet unborn St. Chem lay between the mountains Ebal and Gerizim, and became subsequently famous as a Levitical city, a city of refuge, the scene of the covenant of Joshua, etc. Its New Testament name is Sichem, and near this spot was Jacob's well. The "oak of Moreh," probably so called from its plane tree or oaks, was either a conspicuous tree or grove in the valley of Sichem where Abram rested, and which became memorable as the place where God appeared to him with a second promise. Canaanite was then in the land.—A stubborn race had invaded the land and displaced the original Semitic settlers. They held the country in possession, and probably looked with jealousy upon the tents of the patriarch, surrounded by his flocks and herds, a circumstance calculated to test the faith of Abraham in the promise about to be made.

## 7. The Lord appeared unto Abram

—the first use of this expressive phraseology. It asserts a fact without explaining the method—whether by sight, or hearing, or mentally. Unto thy seed will I give this land—not to Abram, but to his "seed" or posterity (though as yet he had no child). To Abram He gave none inheritance in it, nor, so much as to set his foot on it (Acts 7:5). This promise is more fully given in chapter 15. God reveals His gracious purposes gradually. First, He promised to give the land; now He promises to "give it." There built he an altar.—He consecrated the land given to him by an altar and offering. This shows Abram's piety, who is more anxious to build an altar than a dwelling or city. "Gradually the land of Canaan was dotted over with these altars, teaching the Israelites that it was a sacred land" (Robertson).

## 8. Removed from thence—struck

tent, after the Bedouin fashion, and found a new pasturage and place of encampment—this time in the mountainous district between Bethel on the west and Hai on the east.

Whether these names—Bethel and Hai (R. V., "Ai")—are here given by anticipation, or were so called in Abraham's day, has excited some controversy. Built upon an altar.—No sooner was the tent pitched than the altar rose. Called upon the name of the Lord—following the custom instituted far back in the family of Adam, after the birth of Enosh (Gen. 4:26), of invoking audibly, in the midst of his assembled household, the presence and protection of Jehovah.

## 9. Abram journeyed.—The scant

pasture and approaching famine led him to frequently change his camp, all the time going southward, until at length he crossed over into Egypt.

## IV. Inferential.

1. The first duty in the Christian life is separation—to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh." "He that loveth the world, the love of the Father is not in him." "He that loveth father or mother more than Me, is not worthy of Me."

2. The Christian life is peculiarly a pilgrimage.

3. Worldly men see only what the Christian is supposed to lose; they do not see and cannot appreciate what he gains.

4. When a man takes sides with God, God identifies Himself with him, so to speak.

5. It is the very essence of faith to obey a blind command.

6. In obedience we often meet with unexpected difficulties. We find "a Canaanite" in our land of promise. But promise is added to promise to be true in the good cause.

7. Let us not forget Abram's altar. Wherever his tent was pitched, the altar rose. Prayer keeps us humble, makes us strong, uplifts us, so that all duties become light.

8. "Great lives are trained by great promises. The world has never been left without a great promise singling in its wandering and troubled career. God's calls are upward; they are calls toward father, purer, lighter, and sweeter joy" (J. Parker).

## IV. Illustrative.

1. Abraham went forth just because God bade him. He obeyed without hesitation. He did not say to God, "Let me remain here; I can be a pillar of salt in Haran. I may die before I reach Canaan." Nor did he say, "Suffice me first to go and settle my affairs, and bury my father, and then I will come." But he arose, and departed, and went. And he does it, too, without the least reserve. Naaman made a reserve; Agrippa had his "almost;" and Felix had his "convenient season;" but Abraham had no reserve or condition whatever. And I have no doubt he went in the face of great opposition. Some of his relatives smiled at the man's folly; others laughed at him as a fanatic; and others branded him as a fool; and what could he answer to all this? He could not tell them that he was going to an Eldorado where all would be wealth and temporal blessings; nor that Canaan was a California where gold could be had for the digging. He could not tell them that he had any prospects of meeting any one that he knew, or any one that cared for him. All that he could tell them was, "God has commanded me, and He is faithful, and I am dutiful" (Cumming).

2. Abraham is one of the most renowned persons the world ever saw. Besides the conspicuous place he holds in the Bible history, he is introduced into the Koran, of Mohammed, and is regarded by the Arabians as the father of their nation, and by the Jews as their highest honor. In India, too, Abraham is honored by some sects as their distinguished ancestor. The people of Egypt, Chaldeans and Damascus acknowledge their obligations to this illustrious man. But what shall we say of the blessings he received from God? His believing posterity have been multiplied as the stars of heaven. His venerable name is invested with immortal honor in the history of the church and of the world—second only to him whose name is above every name. Canaan, the land of promise, was given to his natural posterity for fourteen centuries as their peculiar inheritance. And, above all, from his lineage the Divine Saviour in due time appeared in the flesh, to ransom, by a multitude of immortal souls whom no man can number (Mackenzie).

## The Conferences.

## NEW HAMPSHIRE CONFERENCE.

## Manchester District.

The last communion service at Kene was the largest in years. Four joined on probation, 4 were baptized, and 15 received into the church—5 by letter and 10 from probation. At the evening service two rose for prayer. Of the number received by letter was one who went off a few years ago to form the Debaty Mission, but has decided to come back home. Pastor Cairns is feeling pretty well after his attack of la grippe. They were generally remembered at Christmas time.

The Sunday-school at West Swaney gave a fine concert on the evening of Jan. 1, and distributed the contents of a well-laden tree. The pastor and his family received a barrel of flour.

If any pastor wishes the Willing Workers' cards to aid in taking the missionary collections, let him notify the presiding elder, who will see that he has some.

Rev. E. N. Jarrett is planning for a preacher's meeting at Marlow in March.

The announcement made that the annual meeting of the First General Conference District Epworth League will be held in Manchester next October.

Rev. W. A. Mayo has been elected Rev. R. E. Allen in revival work at Goffstown.

Excellent work is being done by our student-pastors. They are a faithful, godly company of young men, working hard not only to themselves for their life work, but to save souls on their charges.

Instead of Rev. C. U. Dunning getting out in two Sundays, as we indicated, he has, at this writing, been in four, and must be very careful for a time. While he was sick at home, his wife was down with the same epidemic at the residence of her son in Somerville, Mass.

The church and parsonage at Salem Depot have been greatly improved by the pasted giving a new color to the property. The work goes well here.

At old Derry, Jan. 7, three rose for prayer. There is an increase of religious interest here.

An earnest effort is being made by the pastor at Orono and Orono Street to raise the funds to improve the church building at the Street. It needs it very much. It has stood for fifty years, and now should be modernized. A new steel roof has been put on as a beginning. Mr. Holington has worked very earnestly amid some serious embarrassments.

Out at old Richmond, where Rev. B. P. Judd is supplying, a series of meetings were held during the Christmas holidays. He was assisted by Mr. Cramer, of the School of Theology. A good work was done. Fourteen asked prayers, nine of whom gave evidence of having found peace with God.

The renewed house of worship at Milford is to be reopened, Jan. 24. The services are to continue during the week. The dedicatory exercises will be held the evening of the 24th. Old pastors and all friends are cordially invited. We are going to have a gem of a church here when the work is all completed. With a fine church, a united and earnest people, and a wide-awake pastor, this ought to become one of our desirable charges.

Brothers are doing earnest work in revival efforts.

Dover District.

Exeter.—Good spiritual interest prevails here. Five seekers have been at the altar within eight days—three Sunday, Jan. 7.

At South Newmarket six were recently born of the Spirit. An excellent working spirit is among the people.

Dr. James Pike has been confined to his room with illness for more than a month, but is now somewhat improved. His health, for which all New Hampshire Methodists will be profoundly grateful.

Kippings maintains courage and works on, unanimously desiring the return of Pastor Copp for a third year, at which nobody wonders who is acquainted with his work.

We are generally suffering great business depression. The manufacturing industries by which we get our bread, are in great uncertainty in view of so-called "tariff reform."

It is the general feeling that if it could be known that this Congress would not disturb the present schedule, business would revive. But our church people are pushing for salvation and trying to call the lost ones back to the fold with some success in Portsmouth, South Newmarket, Brookfield, Tuftonboro, Moultonville, Chester and Somersworth, as well as Exeter, Lawrence and Haverhill.

This has been a hard year for our ministers. One good man has gone to his reward from our effective ranks—although on the superannuated list—and Bro. Mendenhall and Frost have been about half the year entirely disabled, while a gripe has temporarily disabled several, all of whom are at this writing, so far as known, in condition to give necessary attention to the work.

I wish to emphasize the sentiment of S. C. K. in a communication of recent date, and say, despite our evangelists. Use them for their full value, as you have opportunity, but don't wait for them. Push things for salvation every where, and expect salvation constantly. May it not be that failure to realize the fruit desired is sometimes due in part to diversion of attention and division in interest and effort by reason of taking occasion of the presence of the people to work up schemes for recreation or for pecuniary profit? "This one thing I do" implies concentration as well as consecration of effort. We have held several holiness conventions on this district thus far during the winter, and always, I think, with profit, yet with all due deference to men wiser and better than myself, I wonder whether the idea of a "convention" does or can carry with it so much sense of local privilege and responsibility as does that of "pentecost." Is it not regarded more as an occasion for the visiting brethren, who too often mainly constitute the convention?

Our Walpole Junction charge is sorely tried. Pastor, superintendent, chorister and janitor are all on the sick-list at once; but Dr. Davis, recently come to town, proves a ready Gospel helper as well as skillful physician, and the work is maintained.

By Grace M. Moultonville also feels the Spirit's impulse, and under direction of Pastor Hooper and Evangelist Bell the long-disseminated meeting is revived and wanderers return and in thanksgiving with some born of the Spirit. Blessed be God for this victory!

Nine persons are reported as seeking the Saviour successfully at Chester last week Thursday, and the good work continues this week also.

G. W. N.

## VERMONT CONFERENCE.

## St. Johnsbury District.

St. Johnsbury.—The local paper speaks of the re-election of A. L. Bailey, a prominent layman throughout the connection, to the office of Sunday-school superintendent—a position which he has long filled. During his incumbency the school has flourished to a good degree.

St. Johnsbury Centre.—A meeting of the District Praying and Working Band of Laymen was held at this place, Thursday, Jan. 11. An address was given by the presiding elder, and the members present gave reports of work done and calls for further work.

West Concord.—The donation for Rev. F. E. Carter, the pastor, was a great success. Although held on one of the coldest days of the season, the net receipts were over \$80—a fact which speaks well for the esteem in which our brother and family are held by the people.

Oakot.—Eighteen persons have just united with the Methodist Church at Oakot, only two having been received by letter. Pastor Shaburne is closing his fifth year amid general prosperity.

East Otis Island.—Pastor W. F. Welch was presented with a cow, a skin coat, and a new harness, together with other smaller presents, at the Christmas exercises at this place. Other presents were given at Brownington Centre, and he thinks that he has the greatest of reasons for gratitude. Many meetings of various kinds have been held on this charge during the year.

Island Pond.—At the bi-monthly communion, Dec. 31, 4 were received into full membership. Two others have been baptized, and 8 have been received on probation during the quarter. Col. Z. M. Mansur has been re-elected Sunday-school superintendent, as was to be expected from the flourishing condition of the school under his administration. The parsonage property at this place has been exchanged for another house and lot situated on the corner of Ferris and Alder Sts., a most desirable location for a new church, which will be erected in the near future. Pastor Howe and his faithful people are to be congratulated. The Week of Prayer was observed in a fitting manner, prominent laymen coming to the front in the conduct of some of the meetings.

Oxon.—Rev. and Mrs. J. L. Wesley enjoyed their winter with them, on Christmas, Miss Mary A. Danforth, a returned missionary from Japan, who is a sister of Mrs. Wesley. Pastor Wesley and wife received a purse of money and various other gifts at the celebration in the evening.

West Duville.—The new church edifice at this place is so far completed that the Christmas exercises were held in it, also the last Sunday service of the old year. Inasmuch as the first blow on the stonework of the foundation was not struck until the 14th of last September, it is thought that this

will beat the record of quick work in church building in this Conference. The edifice is 30 x 50, 20 x 13, and 6 x 8 on the ground floor. The main part is 16 feet clear in height, the other rooms 12 feet from floor to ceiling. The interior is all sheathed, the audience-room being stained to imitate oak, cherry and walnut. The windows are of enameled glass. The rooms all open into each other by means of folding doors, and they have already seated 150 at one service, and are expecting more. The Ladies Aid Society are to soon have a room finished off for a work-room over the vestry. They have already furnished the funds for the purchase of pulpit and altar furniture, and have "a mind to work" still further. This edifice will secure the field to Methodism, and Rev. Albert Gregory, the hard-working pastor, and his efficient helpers have reason to thank God and take courage for the future. Now may their labors be followed by a gracious revival!

South Barre.—Pastor Sherburne's heart is being gladdened by the signs of a revival. Will not the brethren over the Conference and synods may come to blossom as the garden of the Lord under our brother's labors, which are given without money and without price, and solely out of love for the cause and the people of the community?

All Over the District.—In almost every place the papers tell of meetings being held during the Week of Prayer, and there seems to be a general determination on the part of the pastors and people to make this a revival year.

REVELAW.

Montpelier District.

West Randolph.—Mention has already been made of the sad bereavement which has come to the home of the pastor, Rev. W. M. Roberts, but the following taken from a local paper will be of interest to the many friends of Mrs. Roberts:—

"Mrs. W. N. Roberts, wife of the pastor of the Methodist Church, died of pneumonia Friday forenoon, after an illness of a little more than a week's duration. Mrs. Roberts, who had reached the age of 46 years, was a noble Christian woman, active in every good work, and her death is a loss not only to the Methodist society and to the W. C. T. U., whose president she was, but to the entire community. Sincere sympathy is felt for her bereaved husband and two young children—Earl and Roy, aged respectively 1 1/2 and 12 years."

Montpelier.—The school at the Seminary has opened with a large increase of students over the fall term. The Conference ought to rally the students for the Seminary still more. Dr. Smith, the popular principal, preached a very able sermon at Trinity Church on a recent Sabbath.

Bradford.—On a recent Sabbath 18 were received from probation at West Bradford. Extra meetings are in progress at Bradford.

Windsor and Hartland.—Evangelist Brown began work in Windsor, Jan. 7. There have been several accessions to the church on this part of the charge.

White River Junction and Oclott.—The pastor, Rev. E. Snow, and his family were remembered very generously by the people at Christmas. At the last quarterly meeting at Oclott several were added to the first time, and at the close of the service others indicated a determination to begin the Christian life. Extra meetings are in progress this week.

Pittsfield.—Some repairs have been made on the church. The orchestra has been moved from the back part of the church to the side of the pulpit at the front, which is a much needed change. The pastor was remembered by his people at Christmas time.

Woodstock.—The church has received a coat of paint. In spite of the hard times the finances are up in good shape. The spiritual interest is also good. Two or three indicated a desire to begin the Christian life at the last quarterly meeting.

Northfield.—The work on the Northfield charge is prospering under the leadership of Rev. S. Donaldson, pastor. Twenty-two have been recently received on probation, and 11 in full from probation. A new wood furnace has been put into the vestry of the church, and other needed repairs completed.

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## Review of the Week.

**Tuesday, January 16.**

- The Tariff debate in the House reduced to five-minute speeches.
- Brazilian rebels lose 400 men in a battle near Bago.
- Small-pox appears in Chicago.
- The Parish Council bill passes its first reading in the House of Lords.
- Large meteor seen off Charleston bar.
- Secretary Carlisle drafts a bill for a popular bond issue.

**Wednesday, January 17.**

- Evident signs of returning business prosperity.
- The cruiser "New York" reaches Rio.
- The Senate discusses the repeal of the Federal Elections law; in the Tariff debate is the House wool item under debate.
- An Iowa saloon-keeper, having been converted, burns his whiskey establishment in a public park amid prayers and speeches.
- Frederick A. Hobbs, ex-receiver of the Stockbridge Savings Bank, committed to jail for six months for contempt of court.
- The Wesleyan University seniors vote against co-education.
- The Citizens' Relief fund in this city now amounts to \$62,238.77.
- Collision on the Bennington & Rutland road near North Shaftesbury, Vt.; two killed and others injured.

**Thursday, January 18.**

- A bold thief breaks a window in a jewelry store in this city in broad daylight, and gets away with a tray of diamonds.
- A total of 27,393 immigrants arrived in this port last year; 10,798 coming from Ireland.
- Secretary Carlisle issues a circular offering \$300,000 bonds for sale, either registered or coupon, bearing interest at 5 per cent.
- The House in committee of the whole on the Tariff votes that wool be put on the free list immediately on the enactment of the bill.
- Six men from the steamer "Amsterdam" drowned in an unsuccessful attempt to rescue fourteen men from a sinking Gloucester schooner.
- The estate of the late Senator Stanford, of California, appraised at \$17,688,319.
- Gov. Mitchell of Florida orders troops to prevent the Corbett-Mitchell prize fight.
- Marital law proclaimed in certain disturbed districts in Italy.
- The treasurer of this city receives \$329,300 from the treasurer of the Franklin Fund to erect and equip the Franklin Trade School.

**Friday, January 19.**

- Train robbers hold up an express in Missouri, and get \$3,000.
- Receiver asked for the Thomson-Houston Electric Company of New York.
- The authority of Secretary Carlisle to issue bonds for the purpose of meeting a deficit, questioned in both the Senate and the House.
- The republic of Liberia threatened by European powers.
- The Senate bill appropriating \$40,000 for a equestrian statue of Major General John Stark in the city of Manchester, N. H., passes; the House continues the Tariff debate.
- The cruiser "Olympia," built at San Francisco, costs \$300,000—the largest premium ever paid by this country.
- Luther P. Hatch, town treasurer of Marshfield, accused of embezzlement.
- The French government to convert 4 1/2 per cent. rentes into 3 1/2 per cent.
- A committee of Atchison bondholders organizes.
- Rioting in Berlin; many persons hurt, and a large number of arrests.

**Saturday, January 20.**

- Death of ex-Governor William Gaston.
- Mexican rebels invade a town and secure much money; federal troops pursue them.
- The speed of the new cruiser "Montgomery," 18.85 knots; her contractors will probably earn a \$200,000 premium.
- A bill for pensions for Southerners introduced into the House.
- The Provisional Government in Hawaii said to be forming a republic.
- The Japanese House of Representatives suspended for twenty-four days by the Emperor's order for insisting on legislation opposed to his policy.
- The Sofia slave traders defeated by the British in Sierra Leone, and over 400 slaves rescued.
- Italian anarchists penned in the mountains near Carrara by troops.
- Kaiser Wilhelm to visit the coast of a trunk line of electric street cars for twenty miles, northwesterly and easterly.
- Judge C. P. Thompson, of the Superior Court, dies suddenly at his home in Gloucester from a self-inflicted wound.
- The Russell Publishing Company and the John Andrew & Son Company (engravers) assign.
- Harvard's champions win in the contest with Yale in the debate on independent action in politics as preferable to party allegiance—Harvard maintaining the side of party allegiance.
- Death, in New York, of George B. Prescott, one of the pioneers in electrical research.

**Monday, January 22.**

- Death of Miss Helen A. Shafer, president of Wellesley College.
- The President vetoes the New York and New Jersey Bridge bill.
- Boston letter carriers contribute one day's pay to the charity fund.
- A revolution in Samoa; Tamaesoo proclaimed king by the natives of Hana.
- Admiral Mello said to have been deposed for failing to bring troops from the south to aid the insurgents at Rio.
- Rapid progress in the Tariff debate; amendments voted down.
- Another batch of Hawaiian correspondence sent to Congress.
- Ex-King Milan returns to Belgrade; the Serbian ministry promptly resigns.
- The riot act read in Bridgeport, Conn., to the strikers of the Traction Company.
- Rev. Dr. Talmage resigns his Brooklyn pastorate.
- The Knights of Labor will seek to have Secretary Carlisle enjoined from issuing bonds.

Within the last thirty-seven years many thousands cases of cancer have been cured. W. J. P. Kingsley, M. D., of Rome, N. Y. Circulars sent free.

## THE CONFERENCES.

(Continued from Page 5.)

gram from the old home in Bangor, bringing the news, "Mother died after a short illness at 1.20 this morning." We extend the warmest sympathy in this hour of affliction, and pray God to be especially near to the wounded hearts. He informs us, also, that his wife's father is very low with typhoid fever.

## Bangor District.

We have been treated to the rare privilege of having on Bangor District one of our general secretaries, Dr. J. W. Hamilton, and as he is the only one seen within the limits of our Conference for the last eighteen months, we just loaded him with services till this energetic, tireless servant of the church cried out, "It's enough!" During his visit of one week he gave seven addresses, increasing the collections on an average over last year, on the same charges, 400 per cent., or raising from seven charges within \$40 of the entire amount contributed last year from the whole Conference of 112 appointments. He also preached at the reopening of the Dover church, and raised \$650 on the indebtedness, and at the dedication of the Houlton church he preached twice and raised \$2,300. To do this work the Doctor was obliged to travel 325 miles, all within the limits of our tiny district, while he went 135 miles north of the footprints of a Methodist bishop, still there were 65 miles of unbroken Methodist beyond, stretching across the fertile fields of Aroostook County which are now hidden away beneath three feet of "beautiful snow."

The churches above-mentioned and their pastors deserve more than a passing remark. The Dover church has had an unprecedented career of prosperity during the pastorate of Rev. M. B. Pratt. For more than a year the spirit of revival has prevailed, and scores of souls have been converted and added to the church. About \$5,000 have been expended in thoroughly renovating and improving the church and vestry; galleries have been built on three sides of the auditorium, stained glass windows of beautiful design have been put in, heavy pews of quartered oak have been added, while a fine pipe organ of the same material gives beauty to the house as well as melody to the services. The freestone, wood-work and furnishings present a rich, harmonious blending of shades, especially under the soft white light of the electric. Of the \$5,000 expended on this church only \$350 remains unprovided for. In addition to the above, the ladies of the society have raised \$400 within the past year and have relieved the parsonage of all indebtedness. We now have a fine church property, an aggressive society, a successful pastor, and the outlook for the future is full of promise.

At Houlton we now have a church worthy of the place and the society. A cut of this graceful structure will soon appear in Zion's Herald; also the genial face of Rev. H. E. Frohock, who is largely responsible for this successful enterprise. The cost of the church was \$7,500. Of this amount only \$1,000 remains unprovided for, and this will be no embarrassment to the society. The interior arrangement is unique. The auditorium is 45 feet square. The preacher occupies the corner of the church opposite the corner entrance. The League room is on the right and the class-room on the left, both of which may be opened into the auditorium, thus giving a seating capacity for 650 people, while the farthest hearer is not forty feet from the speaker. The finish, which is quite elaborate, is in oak, as are the pews also. The house is beautifully lighted with a Frink electric. While the material property of this church has been marked during the pastorate of Bro. Frohock, its spiritual development has been even greater; 166 persons have been taken on probation, and nearly all have been received into the church, while many have united by letter from other communities. The Epworth League is large and aggressive. Our Conference is to meet with this church the 9th of May, and will doubtless be royally entertained.

**Limestone.**—Rev. E. O. Smith is on the "home stretch." He is closing his fifth year on this his first charge. He has made a fine record, and will long be remembered by the people as the man who came to them when they were without a church, pulpit, or Sunday-school, and who will leave them with a church organization, a Sunday-school, a church edifice (without debt), and a good congregation. He will also be remembered as a faithful man of God.

**Patten.**—Prosperity attends our society. Baptisms and accessions increase the membership and add to the working force of the church. A leading grocer of the town was converted at the Hodgdon camp-meeting, returned to his home and dumped his stock of tobacco into the back yard, and consequently has clean hands and a clean business.

**Monticello.**—Rev. Geo. Reader and wife are working hard and deserve success. Two have been baptized. These are subscribers for Zion's Herald have been secured. The pastor was the recipient of a fur coat at Christmas time.

**Lincoln and Mattawamkeag.**—Rev. M. H. Sipple has organized an Epworth and a Junior League at each point. Extra meetings are now being held at Lincoln. Business prospects brighter here; less ram and more pulp mills, etc., will help this town. Pray Mr. Sipple, that he may take the place for God.

**Danforth.**—The spiritual and temporal interests of the church were never in a better condition than now. Special meetings have been held in the afternoon for the benefit of the aged. Three have recently joined the church, and \$25 have been secured for the Sunday-school books. The school is the largest in its history. There are six classes on this charge.

**Forest City and Vanceboro.**—These towns are feeling the pressure of hard times as no other places I visit on the district, and our people seem much discouraged. Still the services are sustained and some special interest has been manifested on some parts of the charge. Rev. H. B. Nutter has been afflicted with boils.

**Diamond.**—Rev. W. R. Dunnack is attending the Bangor Theological School, but returns to his charge every Friday afternoon and spends Saturday and Sunday with his people. About \$400 have been expended in repairing and improving the old church at the Corner. The parsonage has been repaired, and is occupied by the pastor and his family. The finances are well up, and the charge is in a good spiritual condition.

**Pittsfield.**—For sixteen years a mortgage has been resting on the chapel, but on Sabbath evening, Jan. 7, it was committed to the flame, while in its light the people, delivered from its burden, sang "Praise God from whom all blessings flow." Encouraged by this movement, the church is feeling that the old chapel should be enlarged and improved, making it a modern house of worship in all respects.

The spiritual interest is good. At our last quarterly meeting 75 were baptized. **Albion and Harmony.**—Rev. W. L. Loomis is preaching to large and appreciative audiences. Beside the above-named towns, he preaches at Cambridge and Brighton. These fields are white and ready to harvest. Once in two weeks the pastor rides twenty-four miles, preaches twice, and leads the prayer-meeting.

**East Corinth and Corinth.**—Rev. J. W. Day held extra meetings at West Corinth late in the year, which resulted in quickening the church so that a Sunday evening prayer meeting and a weekly class have been established.

**Atkinson and Seb.**—Rev. C. H. Johnson is a hard worker and does not toll without some fruit. At Seb. several have started in the way of life. The chapel has received interior decorations and is much improved in appearance.

**Alton and Argyle.**—Rev. S. Moody is on the alert and looks after all the interests of the church. He reports his benevolences provided for and the appointments in some cases more than met.

**Bowland.**—Rev. J. W. Price reports good attendance at the preaching services, a flourishing Sunday-school, and a church about to be organized. The pastor is a man of faith to put himself into a small town without a church member, or hardly a pledge of support from the people, and at the same time build a church for the community and a house for himself. He certainly merits not only a support for himself and family, but success on spiritual lines. May he have a rich harvest of souls!

**Newport.**—Rev. W. L. Brown has lost some of the most efficient workers in his church by removal; but the Holy Ghost remains, and two have recently been converted.

**Barland.**—Rev. F. A. Smith is supervisor of schools as well as preacher in charge. One of his teachers failing to succeed in the government of the school, left it on his hands, so he proposes to finish out the term and give the youngsters a course of physical as well as mental training.

**St. Albans.**—Rev. C. A. Southard has been standing his work nicely. Unfortunately we worship in a so-called union house, and while we own about three-fourths of the church, we are limited to one-half of the time. Methodism cannot do its best work without elbow-room. Union churches and union Sunday-schools ought to be among the things that were.

**Deser.**—As a result of oversight Rev. F. K. White has been obliged to lay by for repairs. He has been out of his pulpit for three Sundays and will not preach again till February. He is spending a few days with his brother in Beverly, Mass.

**Bangor, First Church.**—Rev. J. M. Frost is slowly improving; is able to sit up a little. It is nearly three months since he has left his room. Rev. Gardner Holmes, formerly of Maine Conference, has taken his place for a few weeks.

## MAINE CONFERENCE.

**Augusta District.**  
**Shoebog.**—We have just received a copy of a New Year's Greeting Card, beautifully arranged by Rev. F. H. Morgan, which he, accompanied by his wife, personally presented to their friends. To do so they made over two hundred calls on New Year's day. The revival work still goes on. Several have been converted since the evangelist left.

**Liveston Falls.**—The church here has a good spiritual force. The social meetings are seasons of refreshing. Rev. and Mrs. Springer are earnestly laboring to bring the younger members into active church work. Many prayers are being offered for the unsaved.

**Winthrop.**—Some over seventy have been converted here since camp-meeting, and the converts are doing well. Here, and indeed in most places on the district, there is a great amount of sickness. The pastor and family have been suffering with it.

## VERMONT CONFERENCE.

**St. Albans District.**  
**Miltonboro.**—Saturday, Jan. 13, and Sunday, Jan. 14, were red letter days in the history of this church. For weeks past the people have been working hard to improve and beautify the church edifice. Mr. William Blake and his mother, Mrs. Emily Blake, gave a beautiful communion set, in loving memory of the father and husband, Jonathan Blake. Mrs. Pauline Martin gave an elegant set of upholstered parlor furniture in memory of her daughter, Miss Nettie Martin. A new place for the church has been erected at the pastor's right and supplied with eight hand-some oak chairs, the gift of Mr. Lydia Bean, in memory of her mother, Mrs. Rich. A. A sweet toned bell has been placed in the belfry, the gift of Bro. and Sister Bean. In memory of their niece, Miss Jennie Bean. A nice carpet covers the floor, giving a most home-like and cozy appearance to the church. The ladies have made and placed in the pew pews that are comfortable and pleasant, and rumor has it that a vestry is to be put under the church some time in the near future. All deserve great praise for their perseverance and faithfulness in making this church so pleasant and attractive.

A quarterly conference was held in the morning of Saturday, and in the afternoon the dedicatory exercises took place. Miss Bertha Blake presided at the organ. Welcome words were spoken by the pastor, Rev. W. F. Hyde, and a dedicatory sermon was preached by a former pastor, Rev. W. H. Hyde. The evening exercises were mostly letters from former pastors and friends of the church. A fine original poem was read by its author, Mr. Silas W. Finn, of St. Albans. Lawyer Finn also made a few remarks in his happiest vein. A half-hour's talk from Presiding Elder Sherburne, which gave much food for thought, closed the session. Sunday a love feast was held, followed by a sermon from the elder. Two were received into the church and the sacrament was administered.

**Milton.**—At the West Milton appointment a very unusual service was enjoyed. Rev. W. H. Atkinson, the pastor, administered the rite of baptism to a man 57 years old, and then followed the baptism of four of his little grandchildren.

**Waterville.**—Rev. Mr. Mathison was present on Christmas with a nice fur coat and cap by his Waterville friends. It is wise to look out for the comfort of the traveling preacher.

**Volcott.**—The Lord is with His people. Fifteen have been baptized since May. Running water has been brought into the parsonage, and over \$100 expended in repairs on the church edifice. Pastor Ryan and wife received \$27 in Christmas gifts.

**St. Albans.**—At the Christmas gathering about \$45 was received in cash, and \$40 in provisions. A committee was appointed to see that assistance was judiciously bestowed upon the worthy poor during the winter. Watch-night services were observed, Rev. H. A. Spencer assisting the pastor. Evening meetings during the week commenced Tuesday, Jan. 2.

**Waterville.**—A furnace has been put into the church basement at a cost of nearly \$200. The Ladies' Aid has put a new range into the parsonage, and the Junior League an elegant parlour sofa. On Christmas day the ladies furnished a turkey dinner in the vestry. A tree laden with gifts, with brief exercises, was much enjoyed. The pastor and wife were substantially remembered. A series of extra meetings commenced Jan. 1, led by the pastors of the churches united.

**North Fayston.**—The pastor received a Christmas gift of a tree laden with silver coin. The people did not intend to make the minister worldly, but to help meet current expenses.

**Morrisville.**—Mr. I. A. White treated about sixty members of the Sunday-school to a Christmas sleigh-ride to Stowe. W. H. Jackson, an evangelist, commenced special meetings on Thursday, Jan. 4.

**St. Albans.**—Rev. R. L. Bruce's Sabbath-school class increased his library on Christmas with a present of eight valuable volumes (recently published in England) on historical and archaeological subjects.

**Stowe.**—The Sunday-school has been reorganized, electing Edwin Dillingham superintendent.

**West Berkshire.**—The Sunday-school has been reorganized. Dr. G. S. Goodrich was elected superintendent.

**Waterville.**—Ex-Gov. Dillingham and wife spent Sunday in town, having come from Montpelier Saturday for the purpose of opening their house for exercises of the Chautauque class.

The Week of Prayer was observed by several societies, mostly in union with other churches in the smaller villages. These union meetings were in many instances promotive of much kindly fraternal interest.

The last session of the Preachers' Meeting for the conference year will be held at St. Albans, beginning Monday evening, Feb. 5, with a sermon by Rev. W. E. Douglass. It is expected this meeting will be followed by meetings of the Women's Home and Foreign Missionary Societies.

**The Best Men Good.**  
"Yes, sir; we want some good men, men of first class character and ability to represent us. Among our representatives are many of the noblest and best men in America, and parties of that stamp can always find a splendid business opportunity at our establishment." That is the way Mr. B. F. Johnson, of the firm B. F. Johnson & Co., Richmond, Va., stated the case in reference to their advertisement in this paper.

"My mother thinks that for Dyspepsia Hood's Pills have no equal." Miss Nellie Hoole, Highland St., Dorchester, Mass.

**Advances in Price of Coal.**  
Housekeepers and merchants can still obtain the Gall Borden Eagle Brand Condensed Milk at a reasonable price. Its quality has been maintained for over thirty years without an equal.

**Joseph Cook's Monday Lecture.**  
On Monday, Jan. 22, Joseph Cook, the veteran lecturer, gave his 235th lecture at Park St. Church, being the opening of a new course for the winter. He was greeted by a large and enthusiastic audience, and spoke with his usual vigor and clearness. In his

he discussed the present industrial crisis—the most severe known in the nation's history. It suggests the fate which may come to the white race. The white cannot fail, but there may be three zones—the white, the black, and the yellow—encircling the globe. With the tropics held by the colored men, the white race may be, in course of time, short of land and be hard pressed by the inferior races capable of living and laboring in hot climates.

In such a crisis it is proper to inquire the cause, or causes. In the election of 1892 vast numbers of the people clamored for a change in the country, and it is certain they got it in this most terrible depression. In looking for the causes, we cannot fail to recognize these:

1. Uncertainty as to the action of the general government. Capital distrusts the party in power, inasmuch as it is uncertain what they do. This is not indeed the only cause, but it is certainly a leading one. With restored confidence, business would run on in spite of other obstructions.

2. The crisis is intensified to an alarming extent by the liquor traffic, the greatest source of impoverishment to a people. If we would abolish poverty we must abolish the cause, and that cause is represented by the liquor shop, which drains the sources of wealth. To destroy the traffic would be to cut the tap root of our ills. If the working people would join with either political party in a demand for the suppression of the rum shop, the stupendous evil would be swept from the land.

3. Improvidence is another source of our trouble. The waste of their resources on what does them little or no good, leaves the people without the means to tide over the crisis. Working people, like others, ought to save, if possible, in favorable years, for the lean and blasted ones.

4. But beyond all this there is a considerable class born to incapacity for saving. They are in perpetual want in spite of all aids rendered by favoring times.

The Lecture was on the "Parliament of Religions." The Parliament was worthy of consideration, especially as it indicates a similar and greater gathering in the future. Bishop Newman suggests a delegated parliament to find what may be the essence of Christianity ethically and doctrinally rather than ecclesiastical. The late Parliament had many good features, even though not entirely unexpected. Among them are the following:

1. Its teaching was Christocentric rather than simply theocratic or homocentric. It tended, in the Christian wing, toward Christ as the unifying nucleus. Dr. Schaaf spoke a great word for Christian union about the one Lord and Shepherd of all the sheep.

2. It was cosmopolitan—representatives from all lands were in it. All the great faiths were there, from the East as well as the West. There were 170 papers, 150,000 people present. Many great papers were read, as those of Prof. Fisher on the inconvertible facts of Christianity and Dr. Schaaf on Christian union. The Parliament must be judged by published documents, and not by the misapprehensions of the public. It is not true that Christianity cringed in the presence of the old religions of the East, or that Protestant-

ism was poorly exhibited. Such are misapprehensions and fictions, set forth mostly by those who failed to understand the real state of the case.

There was freedom for each religion to say the best thing for itself. Bishop Cox thought all religions were put on a level. In this he was mistaken. Much had his chance to speak, but it was not club or debating society; it was rather a free forum.

But there were several definitions of religion, approximating the true and full definition; as, for instance, the divine light in man, the love and service of God and the love and service of man, self-surrender to the self-evident, imitation of the mind of Christ, laid in saying "I will" when conscience says "I ought."

There were recognized five important tests of the true religion. These are: The true religion must give the best doctrine of God, the best view of the relations between God and man, be best able to bear the inspection of science, and furnish the best experience. That Christianity can be little doubt.

In the Parliament there was practical unity in favor of common morality and justice and as opposed to caste. The way was open for the expression of reform sentiments on all sides by Greek, Catholic and Protestant. Woman was held in honor, and the Lord's Prayer was repeated each morning in opening the session. The investigations ended at Calvary.

The East and the West ought to know each other. No faith can be longer isolated. The world is now brought together by the agency of steam and electricity. Christianity must come in contact with the faiths of the world, and will be sure to endure the test.

**A Peculiar Phase of the "Hard Times."**  
The readers of Zion's Herald are undoubtedly quite well informed concerning the usual interests of the Boston Young Women's Christian Association. That its object is to provide good, safe homes at reasonable rates for working girls and other young women who may be in the city, and also give them opportunities through its various classes and schools to learn dress making, stenography and typewriting, domestic science, gymnastics, etc.—in short, to help them in every possible way, and care for them as their needs may demand. This is the regular plan of the Association. But that which we ask your special interest now is the work which the peculiar and deplorable financial condition of this present time has brought. Naturally, the working-women are the ones who are in need of assistance; but the class whose needs are presented to the officers of the Association is one which does not come before the public, and whose want and suffering are borne until desperate forces them to seek sympathy and advice and help of those in whom they believe they can confide and still have their consciences kept from public notice. These women are American, and are, of course, respectable, usually independent and earning good wages, living quite comfortably and often supporting others of their families. They are seamstresses, stenographers, typewriters, nurses, governesses, housekeepers, clerks—capable in their special lines of business, but having lost places in the pressure of these hard times, they are not able to find other positions, nor can many of them turn their hands readily to other work. They are hopeful and courageous, and believe this to be only a temporary depression and their need of help only of short duration.

They are not an easy class to help, for they are sensitive lest they shall be known as the "pauper class," and it seems but just that this sensitiveness, which is only an other term for self-respect, should be recognized and honored. They ask only work, and we ask for them for work which they are capable of doing. Sewing, ironing, the seamstresses, from dressmaking through all grades to mending; letters to write, and copying for the stenographers and typewriters; homes for the nurses and young women who can care for children or can make themselves useful in the lighter duties of the household. I am daily met with the remark, "Why don't these women go with families as domestics? Why do they not go where they can work for a home?" There is but one answer: They are not admitted by the regular work for domestic service. Many are destitute in health from a long sedentary life; most of them have bent all their energies in the one direction by which they have earned a living; many are early thrown upon their own resources and have lost all opportunities for the home training which is so invaluable in an all-round development of both character and ability. And there is something to be said on the housekeeper's side also. Few ladies desire to take into their homes inexperienced girls; they desire and need capable help, and this fact, that it is for a temporary season only—since these girls will return to their regular work as soon as an opening comes—makes this question of domestic service one of doubtful utility.

An article in a daily paper has brought to the Association both money and materials, to be used at the discretion of the officers. The money forms the nucleus of an Emergency Relief Fund, and as a Loan Fund where the demand warrants such use of it. We need much more money, and materials which may be made into garments by women whose condition of health, or family, makes outside work impossible. Every case is investigated by some one of the officers, and the money is distributed through the Christian workers of the Association, or through the Employment Bureau. Others go to the Berkeley St. Home and ask the sympathy and help which they are sure to find there. I can give you very many sad and pathetic cases, but two or three will suffice to show the special phase of need that comes to these women.

A widow with one daughter grown to womanhood, and two younger children, reduced to the necessity of using a part of her furniture for fuel. She had known a luxurious home, and in another city had moved in the best social circles. She and the older daughter had denied themselves food that the younger ones might not suffer from hunger. An invitation from friends in another State would give a comfortable winter to the daughter, and the mother and two younger children could go to other friends at a still greater distance; but there was no money to defray traveling expenses, and in the meantime there was no work, and they were in peril from both cold and hunger. An effort was made to sell or pawn some jewelry, valuable to the mother from association, but which would bring only a trifle, so little as to seem useless in view of their great need. A temporary loan from the Relief Fund, with some immediate assistance for present needs, has enabled the family to go to friends and has brought life for them for the winter.

A young lady in the city for study. She had turned everything available into money to pay for lessons, hoping while this lasted to find work with which to continue her studies and pay her board. Every day for weeks she devoted her leisure time to hunting for work—for anything which she could do—but without success; and she was finally driven by absolute hunger, verging upon starvation, to apply to one of the officers for assistance. Some light work has been found for her, sufficient to meet the expense of board, and she is saved from despair.

The one way of economizing, which presents itself to most women, is through their meals. They believe they can go without one or two meals, and so save money. Many live in lodging rooms and board themselves, and are thus enabled to hide their needs. They must pay their rent, and very many live weeks with insufficient food and warmth, until misery drives them to make their needs known. Work is the one desperate cry—"Only let us earn an honest living by work." And "work" is the demand which rings in our ears day and night. Can the readers of this paper help us to obtain it?

SARAH L. HILL,  
For the Press Committee, B. Y. W. C. A.

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